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Art. I. *The Stranger in America:* containing Observations made during a long Residence in that Country, on the Genius, Manners, and Customs of the People of the United States; with Biographical Particulars of Public Characters; Hints and Facts relative to the Arts, Sciences, Commerce, Agriculture, Manufactures, Emigration, and the Slave Trade. By Charles William Janson, Esq. late of the State of Rhode Island, Counsellor at Law. Illustrated by Engravings. 4to. pp. 500. Price 2*l.* 2*s.* Cundee. 1807.

THE appellation of mother-country has been familiarly applied to England in relation to America, and there was a time when the title was very flattering to her vanity, and perhaps very gratifying to her parental affections. She fancied herself grown young again in the unfolding charms, the vigorous health, the rising stature, and the active spirit of her hopeful descendant, whose name she was continually repeating, whose lineaments of resemblance to herself she fondly traced, and whose honour she watchfully and even fiercely defended, against every suspicious or unfriendly demonstration. She looked round with no little exultation, mixed perhaps with no little contempt, on some of her neighbours, who could not shew so fair and virtuous an offspring.

For some time all went on very well. The matron, feeling no rivalry with the blooming minor, was liberal in her indulgences and moderate in her claims; while the daughter, conscious of the necessity of protection, revering a personage that every one else was seen to revere, and affected with the kindness of the parental caresses, was happy in the exercise of an almost uniform obedience. The time, however, inevitably arrived when she could no longer be treated as a child, and to the elder lady the wisdom was not given, to know how to behave to her as a person come to maturity. The matron began to feel a certain indefinable jealousy, which gradually displayed itself in a change of deportment from easy cordiality to manners of alternate formality and petulance, followed by a more

rigid exaction of the homage and the services which she had been accustomed to receive in the earliest years of her young relative. The daughter expressed her regret at this change, mingled with a degree of pride which ventured to intimate that the age for silent obedience and unconditional submission was past, and presumed to mention counter-claims, in the way of compromise. The senior dame, incensed to hear of conditions and stipulations from what had been so lately a helpless dependent brat, made short work, and reduced the question to the alternative of absolute submission, or the utmost vengeance of her power. The damsel was instantly fired with the spirit of an amazon, sought the acquaintance, and accepted the aid, of her mother's most inveterate rival, and finally declared she would establish herself in the world, separate and free. This determination she carried into effect, with a courage and address which triumphed over the greatest difficulties; and she has ever since maintained the behaviour of an equal, tolerably civil when she has experienced civility, and indifferent or contemptuous, when the old lady could not, in her manners, repress her spleen at recollecting, how lately she possessed an absolute authority over this arrogant virago.

Since that period, the maternal title has sounded but ungraciously in the ears of the personage, who has lost both the authority and the affection which render it flattering. In plain terms, the English nation, while contemplating the American States, is rather mortified than pleased, in recollecting whence they have derived their origin, and would perhaps regard them with somewhat more complacency, if they had been a people sprung from some distant and forgotten stock. It had been less grating to our pride, to have acknowledged an independence inherited from a horde of Esquimaux or Tatars, than an independence assumed in requital of our patronage, and in defiance of our power. We hear of their advancing population, agriculture, and commerce, not without some occasional feelings like those of a man who observes the flourishing condition and ample produce of an estate which he lately called his own, but which an expensive litigation, and an adjudgement of what he may deem very questionable equity, has transferred to another claimant. This feeling will be occasionally awakened, till the present generation shall be passed away, and succeeded by a race to whom the loss of America will be, not a matter of irksome remembrance, but merely a fact of history, like the loss of our ancient possessions in France.

Perhaps at length, when America shall have grown into a magnificent association of empires, the pride of having been their origin will be kindled afresh, and England, become, as

she may eventually become, one of the inferior states of Europe, will boast that it is in *America* that she appears in her glory, where her language, her literature, and the spirit of her polity and laws, are extended from the shores of the Atlantic, to those of the Pacific Ocean, and from Lake Superior to the Straits of Magellan.

We have said, that England may eventually become one of the inferior states of the old world. Indeed this seems inevitable, (supposing no unforeseen causes to intervene) if we have any right to believe that the other countries may at length attain the same proportionate population, and an equal eminence in knowledge and civilization. For whenever the nations shall become nearly equal in these grand attainments, the precedence in importance and influence will naturally fall to those of the number, that, possessing the widest extent of compact territory, have the greatest number of people at command. If therefore, in the progress of time, the greater and more southern part of the Russian empire, if Germany, consolidated, as it may very possibly be, into one mighty state, and if France, though reduced to narrower limits than those to which her arms have extended her authority, should rise to the same intellectual and moral level as England, each of them will then, according to the most obvious principles of proportion, hold an immense superiority over her, in the consideration, and in the power of influencing the condition, of the world: and we cannot see any insurmountable obstacles to the possibility of their ultimate attainment of this rival improvement of the mind.—As to the importance which England derives at present from her naval power, nothing can be more factitious and precarious. This cumbrous engine, which is gradually exhausting the national vigour which actuates it, will become useless, as the larger states continue to advance in that knowledge which organizes numbers and physical resources into national power. If she maintain amity with the greater nations, she will not need this naval force, and if hostility, she will lose it. For the skill derived from progressive arts and repeated trial, combined with ampler resources supplied by nature and numbers, will enable the superior states ultimately to destroy it. And when the fighting navy of England shall be finally humbled, the commercial navy must follow in a great measure its fate. But indeed, the nations of a wiser age will probably cease to think foreign commerce worth protecting or contesting, at the expense of naval armaments. They will find a much more useful employment of their industry in the endless improvement of internal economy, (at present so miserably neglected in our own country,) than in the manufacture of luxuries for foreign markets.

While thus anticipating the declining importance of England in the rank of nations, we may feel a stronger interest in looking forward to the future greatness of America, (as soon as we can surmount the mortification of having lost her as a dependency,) than we could feel in viewing the rising magnitude of states with which we never had any intimate connexion; because, as we have observed, it will seem to be England still, that is pre-eminent among the nations, when a vast continent is inhabited by people of English descent and names, when maxims first derived from England are the basis of their social system, and when English authors are the authors most familiarly read and admired, by perhaps, far more than a hundred millions of persons.

The character and circumstances of such a people are subjects of the highest curiosity, not from the present rank which this people holds in the civilized world, but as affording some prognostics of the future moral condition of a continent, which will probably soon become, in every part, finally independent of all the rest of the globe, and from the wide separation of all its habitable regions from the other continents, will become a world of its own. We look with great interest on the disclosure of the features and proportions of a form, which is growing fast toward a gigantic magnitude; and on the first symptoms of character, in a youth who is born to be a monarch.

Knowing what long periods of time are required, even in the happiest progress of states, to eradicate evils admitted into the first constitution of the society, and that, on the contrary, time often but operates to confirm them, we look forward with a degree of apprehensiveness to a period when national foibles, as an indulgent moralist may be willing at present to denominate them, will perhaps have become aggravated into most pernicious vices, infecting cities yet unbuilt, and the unnumbered cultivators of regions darkened as yet with ancient woods, where not one civilized man has ever wandered. If we should see the corruptions of civilization advancing far more rapidly than its refinements; if we should observe the faculties of a people matured to the perfection of cunning, while yet remaining stationary in the very rudiments of scientific speculation; if we should see a selfishness that for the most paltry advantages will slight even the plainest maxims of honesty, in a people surrounded by the inexhaustible resources and treasures which convey nature's own injunction to be liberal; we inquire anxiously after every probable counteracting cause, which may tend to interrupt the natural progress of depravity, from such beginnings in the small state, to a complete and systematical usurpation of the energy of the large one. We earnestly seek for any ground of hope, that the same general

contempt of all moral principles, and the same oppressions, rancours, and miseries, may not overspread the new continent, which have supplied the principal materials of the history of the old. With regard also to the government among such a people, it is a glorious privilege to have begun with an arrangement founded on the simplest and most comprehensive principles, an arrangement not so decidedly fixed in all its parts as to preclude many experiments and innovations, and not too authoritatively administered to allow a boundless liberty of discussion and animadversion; but we tremble lest rash exertions of popular freedom, combined with superficial notions of the theory of government, should throw the power into the hands of parties, that will leave it at last in the hands of individuals, who will sacrifice the people in their destructive contests with one another.

The double character of description and prophecy in which we receive the accounts of a people, with so vast a prospect before them, gives peculiar interest to the communications of every sensible observer of their manners. A wandering kind of residence, of many years, in America, has enabled Mr. Janson to survey all the forms of society, in almost all the United States, much more attentively and comprehensively than if he had been a mere tour-making traveller. In consequence of his long residence or sojourn, his book has the advantage over the customary travelling journals, of being less loaded with those tedious narratives of rainy days, dirty inns, bad breakfasts, and disasters to coats, hats, stockings, or boots, which have now, we believe, established their right to at least a fourth part of every volume of travels. Mr. Janson intermixes a portion of this kind of history, but it is given chiefly on occasions where it is as much a description of the manners and habits of the people, as a story of his personal adventures. His book contains, in a very immethodical form, a large share of curious and useful information; and we wish we were not compelled to perceive any of the usual symptoms of book-making, and that Mr. Janson had been induced to compress the two costly volumes (for he proposes a second) into one. There are many things inserted, which we think have no proper place in an account of the present state of America, especially some details relating purely to the war of independence, and which have been purchased and read before, or must be purchased and read again, in the regular histories of that war. As he deemed this a lawful expedient for giving the proper dimensions to the volume, we must commend his moderation, for he might easily have taken ten times as much from the same quarter. In these unnecessary details we include the biographical sketches of Gates, Putnam, Hamilton, Arnold, Pinckeney, and several

other individuals. We are not convinced of the necessity of enlarging, at this time, on the machinations of the French minister Genet, and introducing his correspondence with members of the American government; of relating at length the quarrel and judicial proceedings about a ship of a Mr. Ogden, which was employed in General Miranda's expedition; or of occupying eight pages with a clumsy burlesque "from the pen of the Hon. H. H. Blackenridge," on the order of the Cincinnati, a subject, to be sure, on which better writing would have been thrown away. The tedious and vexatious protraction of proceedings in courts of law is not such a surprising novelty, as to require long extracts from term reports, to convince us of its possible existence in America; Mr. Janson's assertion would have been quite a sufficient authority. The ample history of two rival Anglo-American companies of players, is extremely well-judged and well-timed, if it is really intended as a bitter satire on our country, which, amidst the gloomy presages and astonishing events of the present crisis, is completely at leisure, as we have occasion to perceive, to be interested about such vicious trifles. Whimsical and pompous advertisements are a harmless amusement enough, but to us our indigenous produce would have seemed too plentiful to need any importation across the Atlantic. One or two of them, indeed, have a certain nationality in their extravagance which intitled them to be introduced. The mention of Mr. Emmett, now a distinguished pleader in the courts of New York, and formerly one of the United Irishmen, is accompanied by an account of the principal persons of that society, and of some of the proceedings which terminated in the melancholy events of 1798. Now we have heard of the additional virtues imparted to wines by being taken on a long voyage and brought back again, but we cannot conceive how the clearness or importance of a historical document can be improved by being thus made to traverse thousands of miles of sea. The story of the adventures and sufferings of Generals Whalley and Goffe, who had been among the judges that condemned Charles the First, and being proscribed at the Restoration, concealed themselves many years, till their death, in Connecticut, is an article foreign to what should be the purpose of the book, yet so interesting, that the reader cannot wish it to have been omitted. The numerous extracts from news-papers would seem to indicate, that political wisdom seldom finds a more dignified vehicle in the United States. And certainly there may easily be as much eloquence and sound reasoning in the comments of a news-paper, as in a speech of Mr. Randolph or Mr. Otis; but Mr. Janson would have been much more sparing of these extracts, if he had duly considered the difficulty of making them

look respectable, long after the occasions to which they refer, in another country which has news-papers and squabbles of its own, and in a volume which costs two guineas.

The omission of what we should deem injudiciously inserted, would deduct perhaps one third of the substance of the book. For the rest, though we may have our objections to the quality of particular parts, we think Mr. Janson has contributed very materially to extend our acquaintance with the people of America. Being disappointed in the projects with which he went to that country, suffering a very serious loss, in company with many other persons, through a disgraceful proceeding of the government of Georgia, and experiencing occasionally some marks of the aversion which he informs us is still entertained by a large proportion of the Americans against Englishmen, it was perhaps inevitable for him to contemplate the American character under the influence of feelings tending to aggravate its faults. But we think we perceive the general prevalence of an equitable judgment, and that he does not consciously allow himself in any misrepresentation. His attention has been directed in a certain degree to most of the subjects of an European's inquiries concerning the United States; the climate and face of the country, the manners, the population, the accommodations of abode and travelling, the extension of territory, the political contests, and the prospects of emigrants. We could have wished for more information respecting the state of knowledge in the several classes of people, and also some conjecture as to the proportions in which they are employed in the different branches of industry.

Mr. J. has been more attentive to separate facts, than to the connection of various facts with one another, or the general deductions from the whole. Even without such deductions, it had been better if the facts had been more classified. His moral map of America is dissected into such small pieces, and these pieces are so effectually displaced, that it is difficult to arrange into a tolerable order in our minds, the information which these dislocated particulars are really adapted to supply. As Mr. J. probably, from the first, recorded facts and observations without intending to assume the privileges of the narrative series of the traveller, it might have been the best method to have had a number of distinct heads, under each of which all the articles of the same nature should have been inserted.

His testimony confirms the allegations of Volney, and very many former deponents, against the climate of the United States, as being in a high degree oppressive and insalubrious. The severest extremes of heat and cold afflict them all, except the two or three most Southern States, the heat of

which therefore in summer, it may well be imagined, is intolerable to persons brought up in the temperature of such a country as England. And the inclemency of seasons consists not only in the regular extremes, in summer and winter, but also in sudden violent changes, which may take place indifferently at one season or another. To the sufferings and diseases caused by these extremes of weather, are to be added all the inconveniences contributed to the account by the exhalations of vast stagnant marshes, and by an infinity of reptiles and musquitoes. The following are some of the circumstances of a New England summer.

'For several days together in the hottest weather there is not a breath of air; and the nights, with the additional annoyance of swarms of that aggravating and poisonous insect the musquitoe, upon which some observations have already been made, are nearly insupportable to an European. He will undergo a complete perforation of the skin, and every wound will poison to the diameter of half an inch, till his blood is reduced to the state of that of the natives, or the temper of the climate, when he may find respite from their nocturnal attacks. They make a buzzing noise nearly equal to that of the honey-bee, and yet, with this notice, you cannot guard against their assaults. The croaking of the toad, of which there are infinite varieties—the creeking of the locust—and the no less offensive chirping of the grasshopper, together with the noises of many other restless reptiles, join in dismal discord to deprive the way-worn traveller of his rest. With these his disturbed fancy may associate the birds and beasts of prey under his window. Custom will, however, reconcile man to all things. He will soon find that these inharmonious sounds will as effectually lull him to rest, as the most soft and soothing strains. In addition to all these inconveniences, he will be sure to find his bed overstocked with bugs and fleas, which will attack him in one quarter, while the musquitoes seize him in another. Curtains of thin gauze are some defence against the latter, but, from the harbour the former find in the coarse woollen bed-chamber furniture, they rove at large and uncontrouled.

'To many days intense heat, a violent storm of wind and rain will perhaps succeed, attended with tremendous thunder and lightning; which often sweeps away whole fields of corn, and deluges the earth; then again will the heat break out with redoubled violence, causing fevers, dysenteries and agues, which of late years have proved a dreadful scourge in America.

'The following observations on the atmosphere in New England will shew the heat of the summer of 1795. On the first of August, the thermometer, being placed in the north shade, was,

At 8 o'clock, A. M.	74.	At 3, P. M.	79.
2nd of August - -	78.	- - - - -	88.
3rd - - - - - - -	72.	- - - - -	74.
4th - - - - - - -	73.	- - - - -	76.
5th - - - - - - -	72.	- - - - -	88.
6th - - - - - - -	85.	- - - - -	92½.

'On the last-mentioned day, when moved where the sun shone upon it, in a few moments the mercury rose to 124—and when moved back again, into the north shade, it fell to 92.

'When we consider that 98 is blood-heat, and 112 fever-heat; we may conceive what effect such a climate would have upon an English constitution. The diurnal prints of New England about this time were full of accounts of people being suddenly killed by the *coup de soleil*, or stroke of the sun. Strangers would do well to provide themselves, during the hot weather, with white hats, the advantages of which are obvious.' pp. 57 — 59.

In traversing each part of the Union, Mr. J. was attentive to the natural produce, and to the state of the cultivation. He has given various particulars relative to the culture of indigo, cotton, rice, Indian corn, and tobacco.

Being advised to purchase a few hogsheads of the latter plant, as a convenient mode of remittance to England, and being at the time too much in haste to inspect the article himself, our author relied, as he informs us, on the integrity of the Quakers with whom he transacted, and learnt the propriety of cautioning those who may trade to Philadelphia for tobacco, not to trust to the weights marked on the hogsheads, but stipulate to have them re-weighed. In his three hogsheads, the weight as marked in a British custom-house was nearly 5 cwt. less than it had been marked in America. And this kind of deception, he says, is very usual.

The work is deficient in point of information, respecting the domestic character of the Americans, as displayed in their forms of politeness, the cast of conversation in the different ranks, (if we may employ that term) the treatment, estimate, accomplishments, and influence of the women, and the education of children. The author tells us he was not so happy as to become a lover in America; but it was not therefore necessary that he should hardly seem to recognize the existence of the female sex on a great continent, the moral destiny of the inhabitants of which, as of every other civilized country, will depend so much on the education and character of that sex. Perhaps the interrogative impertinence of the Miss Archbolds, who harrassed him so cruelly on the day after his arrival, irritated him into a vow that he would never condescend to notice or mention their country-women as long as he should live. And, as if in desperate revenge, he fills page after page with the praises and adventures of a lady of *his own* country, the magnanimous wife of Major Acland, a British officer employed in the American war. Without making any pretensions to gallantry, we do think it is an unpardonable offence against the women of America, that their entire number, amounting possibly to fifteen hundred thousand, should not

be deemed to deserve as much space in his book, as one Englishwoman that happened to tread on their ground in the year 1775. But it is not on the score of *sentiment* that we remark on this subject; it is on account of the absolute moral and political importance of the women, as constituting the one half of a nation, and most essentially influencing the whole, that we alledge, not a defect of feeling, but of observation and judgement, against a traveller, who, in surveying a foreign country, overlooks the character and situation of the female part of its inhabitants. Two or three circumstances, casually mentioned, respecting children, give us a very unfavourable surmise as to their education. Somewhat more is said about servants, and the following short passage may convey the essence of the information.

'The arrogance of domestics in this land of republican liberty and equality, is particularly calculated to excite the astonishment of strangers. To call persons of this description *servants*, or to speak of their *master* or *mistress*, is a grievous affront. Having called one day at the house of a gentleman of my acquaintance, on knocking at the door, it was opened by a servant-maid, whom I had never before seen, as she had not been long in his family. The following is the dialogue, word for word, which took place on this occasion:—"Is your master at home?"—"I have no master."—"Don't you live here?"—"I *stay* here."—"And who are you then?"—"Why, I am Mr. ——'s *help*. I'd have you to know, *man*, that I am no *sarvant*; none but *negers* are *sarvants*.'' pp. 87, 88.

With regard to the prominent and general qualities which constitute what may be called the national character, the reader of the work before us will be led to form a different estimate, from what his benevolence would have wished. The conviction will be forced upon him that, however melancholy may be the moral condition of Europe, it is not to America that he is to look at present for the reign of virtue, for liberal views, for the rapid progress of knowledge, or for amiable manners. He cannot avoid discerning that the predominant principle is an unremitting passion for gain; the cultivation of taste, the studies of abstract truth, and even the splendid attractions of ambition, are regarded with indifference or contempt in this grand pursuit; and we wish it could not be added that a scrupulous morality is seldom allowed to impede its success. The transaction of the Georgian government, related p. 263, is an indication that the moral character of the individual is also that of the state. All things are reduced to pecuniary calculation, nature and art, sea and land, the things on the earth, and the things under the earth. While a man of taste and reflection contemplated one of the vast rivers, as a noble spectacle in the natural world, the American would be considering it merely as a channel of trade; while the one

looked with a sentiment of almost superstitious awe into the gloom of an immeasurable forest, the venerable kingdom of silence and solitude, excepting as haunted by mysterious and invisible beings, with which his imagination would people the twilight of every grove, the other would be reckoning how many years and dollars would be required to burn and clear a space of it, from this river to yonder hill. We must acknowledge, however, that the passion for gain approaches nearer, than in any other of its forms, to something respectable and magnanimous, in this spirit of enterprise, which is continually invading and conquering the western wilderness with the implements and fires of cultivation.

Another conspicuous characteristic of the Americans is, an ostentation of their freedom. They feel it a sufficient licence to be rude, that they cannot be *compelled* to be otherwise. They are unable to comprehend, how manners softened into mildness and deference, can at all consist with a feeling of independence. They cannot verify it to their own satisfaction that they really are not slaves, but by continually reminding you that you are not their master; and this is done alternately by inattention and obtrusive familiarity.

We wish Mr. Janson had more clearly marked the difference between the manners of the town and the country. The following is a picture of the latter.

'Again mounted, I proceeded on my excursion till I came to a place where the road branched out in different directions; one of them was to be pursued, and confident that I could not miss the stage-road, I had made no minute enquiries, and not a soul appeared to direct me. After several minutes consideration, I chose the wrong branch, and thus did not get under shelter till between two and three, greatly fatigued by the heat, and the length I had contrived to make the stage. On asking for dinner, I was roughly answered by the landlord that they *had all dined long ago;* and was about to make him understand that I had not, but before I could do so, he espied some swine in his garden, which the window overlooked, and, upon this, ran roaring out the disaster, and left me to entertain myself as I pleased. In vain I might have waited his return, for I saw him very deliberately take a spade and begin to repair the disorder made among his cabbages. I now began to explore the house, but met not a single individual till I reached the kitchen, where a girl was clearing away the fragments of the family dinner. The inmates had dispersed, as usual in America, immediately after a meal has been hastily dispatched, in several directions, and to their different avocations. To this Maid of the Kitchen I made known my wants, and though greatly out of humour, I was aware if I betrayed myself, my situation would not be mended. Assuming, therefore, a pleasant air, through the medium of a little flattery, I succeeded so far as to hear her express concern that there was nothing for me to eat in the house.' pp. 81, 82.

'Arrived at your inn, let me suppose, like myself, you had fallen in with a landlord, who at the moment would condescend to *take the trouble* to procure you refreshment after the family hour, and that no *pig*, or other trifling circumstance called off his attention, he will sit by your side, and enter in the most familiar manner into conversation; which is prefaced, of course, with a demand of your business, and so forth. He will then start a political question (for here every individual is a politician,) force your answer, contradict, deny, and finally, be ripe for a quarrel, should you not acquiesce in all his opinions. When the homely meal is served up, he will often place himself opposite to you at the table, at the same time declaring, that, "though he thought he had eaten a hearty dinner, yet he will pick a bit with you." Thus will he sit, drinking out of your glass, and of the liquor you are to pay for, belching in your face, and committing other excesses still more indelicate and disgusting. Perfectly inattentive to your accommodation, and regardless of your appetite, he will dart his fork into the best of the dish, and leave you to take the next cut. If you arrive at the dinner-house, you are seated with "mine hostess" and her dirty children, with whom you have often to scramble for a plate, and even the servants of the inn; for liberty and equality level all ranks upon the road, from the host to the hostler. The children, imitative of their free and polite papa, will also seize your drink, slobber in it, and often snatch a dainty bit from your plate. This is esteemed wit, and consequently provokes a laugh, at the expence of those who are paying for the board. No check must be given to these demonstrations of unsophisticated nature; for the smallest rebuke will bring down a severe animadversion from the parent.' p. 85.

'An English farmer, in the north especially, when asked the price of his grain, will answer with modest diffidence: nay, will often be abashed at the attempt to undervalue the article. In America, the meanest planter must go through his routine of interrogatories, and perhaps mount his political hobby-horse, before you receive an answer to your question. Should you happen to observe that you can purchase for less than he demands, he will give you the lye, accompanied with a grin and an oath, and tell you to go where you can obtain it cheaper.' p. 86.

The excessive curiosity of the Americans, of which our author often complains, might be sometimes teasing and impertinent; but we think he was rather too irritable under his frequent examinations and cross-examinations. And we may be allowed to suggest, that his vanity would perhaps have been a little piqued, if the good people had not thought it worth while even to ask him a single question, about either himself or his country. The following dialogue might perhaps have become amusing, if his impatience had not so suddenly snapped it off.

'Seeing a pleasant little cottage on the river Connecticut, and understanding that it was to be let, I knocked at the door, which was opened by a woman, of whom I enquired the rent of the house—"And where are you from?"—was the reply.—"Pray madam," I again asked, "is this house to be let?"—"Be you from New York or Boston?" said the in-

quisitive dame." The place was situated about half-way between those two towns. Impatient at this mode of reply—"I'll thank you, madam," I repeated, "to acquaint me with the price demanded for this little place?"—"Pray what may you be?" rejoined she, as if fully determined not to satisfy my enquiry till I had gratified her curiosity. I was not less resolute than herself, and turned my back in disgust.' p. 87.

The manners and customs are incomparably the worst in the most southern states; and the author is ingenuous enough to ascribe it to the total estrangement from all knowledge, and inattention to all institutions of religion. At Edenton, one of the principal towns of North Carolina, the only place of worship is now reduced to a shelter for cattle and hogs from the heat of the sun. A horrid kind of *amusement* is acknowledged by the American writers to prevail in these states: it is called *gouging*.

'Passing, in company with other travellers, through the state of Georgia, our attention was arrested by a gouging-match. We found the combatants, as Morse describes, fast clenched by the hair, and their thumbs endeavouring to force a passage into each other's eyes; while several of the bystanders were betting upon the first eye to be turned out of its socket. For some time the combatants avoided the *thumb stroke* with dexterity. At length they fell to the ground, and in an instant the uppermost sprung up with his antagonist's eye in his hand!!! The savage crowd applauded, while, sick with horror, we gallopped away from the infernal scene. The name of the sufferer was John Butler, a Carolinian, who, it seems, had been dared to the combat by a Georgian; and the first eye was for the honor of the state to which they respectively belonged.

'The eye is not the only feature which suffers on these occasions. Like dogs and bears, they use their teeth * and feet, with the most savage ferocity, upon each other.

'A brute, in human form, named John Stanley, of Bertie county, North Carolina, sharpens his teeth with a file, and boasts of his dependence upon them in fight. This monster will also exult in relating the account of the noses and ears he has bitten off, and the cheeks he has torn.

'A man of the name of Thomas Penrise, then living in Edenton, in the same State, attempting at cards to cheat some half-drunken sailors, was detected. A scuffle ensued; Penrise knocked out the candle, then gouged out three eyes, bit off an ear, tore a few cheeks, and made good his retreat.

'Near the same place, a schoolmaster, named Jarvis Lucas, was beset by three men, one Horton, his son, and son-in-law. These ruffians beat the unfortunate man till his life was despaired of, having bitten, gouged, and kicked him unmercifully. On the trial of an indictment for this outrageous assault, a Carolina court of justice amerced them in a small fine only.' pp. 301, — 303.

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* During the author's residence in North Carolina, Mr. Standen, the post-master, and a merchant of Edenton, had a part of his cheek bitten off in an affray with O'Mally, a tavern-keeper in that town.

With what contempt we may justly regard a government, that does not instantly put an end to such a practice by main force. It does not surprise us to find, after these statements, that duels are exceedingly frequent.

Another abomination of these southern states is the number, treatment, and continual importation of slaves. Mr. Janson, with deserved scorn, contrasts this practical enormity, with that bombast about freedom, which shame has not disabled the organs of the people of even these states to utter. He had an extensive view of the miserable condition of the slaves, and he describes with the energy of indignant but not extravagant feeling. His descriptions are much of the same colour with those which have so often represented to us the general oppression, and occasional excesses of barbarity, exercised on the same race in the West Indies; and on the persevering example of England, as exhibited in those islands, may doubtless be charged, in no small degree, the prevalence of the same execrable system in the American states. We could make large and most impressive extracts; but we exult that, as to England, the time is at last arrived, when it is no longer necessary to renew these odious representations in order to excite the nation to press the abolition of the traffic, which is the foundation of the evil, and we are confident they will never be necessary in order to preclude repentance of that decision, when it shall have been fully carried into effect. As to the United States, the cause must be left to providence and its avenging plagues.—But we are aware the federal government passed an act some years since, that the slave trade should cease in the year 1808, and we will endeavour to hope, notwithstanding what we can recollect to have been done in England, that this decree of long protracted justice may not prove nugatory when the term shall be completed.

As a very welcome relief and contrast to these views of the American civilization, we wish we had room for Mr. J.'s account of the general character and administration of the criminal laws, and his statements respecting the prisons, which seem well contrived for schools of industry and reformation.

Respectable efforts are making in Philadelphia in favour of science and literature; but we fear a long train of years must pass away, before these will become popular attainments over the wide extent of the States.

The information relative to religion, is nearly confined to an account of the *essential* fanaticism of the childish followers of one Ann Leese, and the *occasional and circumstantial* fanaticism of several wiser and better denominations. We are well aware that extravagances have been committed by the Methodists, and other classes of Christians; but we can easily perceive that

Mr. J. never thought it worth his while to inquire into the doctrines of any of them, as maintained by the more rational part of the respective societies, or to distinguish the transient or local excesses of these societies, from their more permanent character. He probably apprehended no danger of mistake in admitting the wildest aspect, which ignorance and weakness would give to a mode of religious profession, as its true and only character; and felt himself fortunate in the opportunity of being witty by means of the term "elect." Religion itself, in the abstract, is not very familiar we fear to our author's thoughts, nor were we apprised of his feeling any interest about the subject, till we found the rejection of Christianity alledged among the sins of Thomas Paine, in a needless, virulent, and low invective, which occupies an entire chapter towards the end of the volume. We must not however refuse the due applause to some of his observations on ecclesiastical concerns. There is a happy boldness of opinion, in his approbation of a bishop for raising money to build a church, by means of a lottery set on foot for the purpose. But by telling this in England, we *will* hope he cannot mean any malicious insinuation, that if here episcopalian churches, and all their appointments, were to cease to be raised and maintained by the absolute power of the state, the cordial attachment and voluntary liberality of the people, would ever abandon them to the necessity of supporting themselves by such ingenious expedients.

We are amused with several singular adventures, and especially, in an extreme degree, by a long and fierce nocturnal battle between an unarmed rustic and a bear, in a place named Dismal Swamp, in Virginia, in which battle the bear was vanquished and slain. The weight of the man was 191, that of the bear 305, pounds.

We are sorry to find Mr. J. deeming it worth his while to repeat the fable, as at present it appears to us, and apparently to him also, about the man that wandered in company with a small band of savages, up the Missouri, till they found a nation of Welch Indians, of whom it is pretended he gave a long account to a Mr. Childs, who gave it to a Mr. Toulmin, who has published it as a probable story. It was very needless to repeat it in England, after Mr. Janson and all of us know that Capt. Lewis's party advanced near the head of the Missouri, and that Mr. Mackenzie traversed the region of its sources, and never saw or heard the slightest trace or tradition of such a people, though they conversed with natives who were accustomed to rove hundreds of leagues over the vast wilderness.

The last subject we have to notice, is what relates to the prospects of settlement for strangers from Europe. This the

author professes to have in view as one of the chief objects of his book. And he appears to exult in having made out a strong case against emigration. But we are as sorry as he is pleased. For one of the great desiderata for those of the inhabitants of Europe, who cannot force themselves to become enamoured of eternal wars and increasing taxes, after doing their very utmost to convert their own unfashionable and perverse feelings, and who look forward with an almost hopeless anxiety to the establishment or rather ruin of their families, is some distant peaceful land, where the resources of nature are not scrambled for by an overgrown population, nor wasted by the corruption and extravagance of governments. Were there such a country, we should detest the officiousness of any man who should labour to excite the government of an old over populous state to prevent emigration to it. From the facts illustrated by Mr. Malthus, it appears very desirable that there could be some grand outlet, other than a field of battle, for a part of the population of a crowded country, unless it were possible the government of such a country should acquire the wisdom to open to the last acre, all its own resources of cultivation.

As to the clandestine emigration, under circumstances of the most revolting inconvenience, of numbers of the Irish peasantry, to which fact this author wishes to call the attention of the state, we think it proves one thing at least, that they are beyond all endurance wretched where they are; for we know it is a general law of human nature to desert with reluctance the native soil. Let Mr. Janson, and any other writer, do all that correct representations of the circumstances of a distant country will do, to confirm this natural partiality; but they would deserve the severest reprobation of every philanthropist, if they should endeavour, from the mere bigotry of patriotism, to raise the arm of power to intercept miserable beings in their escape to a place, where they may yet make one more trial, whether the possession of life is to be considered as a blessing or a curse.

We hope America may yet become a happy asylum for Europeans, when a much greater extent of the western country shall be cleared, and the climate improved by the cultivation, when good and direct roads shall have given a facility of reaching the interior of the Continent from the Atlantic coast, when there shall be a regular system for disposing of its produce to the greatest advantage, and when the population shall be numerous enough to create some of the conveniences and refinements of society, without being so numerous as to raise extremely high the price of land. For the present, America is a most excellent place for mechanics and hardy rural labourers, excepting what is to be apprehended from an unfriendly cli-

mate, and from destructive diseases, which are indefinitely aggravated by the gross mode of living, and the frightful consumption of raw spirits. But the persons who wish to establish themselves by the purchase of lands, will feel great hesitation after reading the statements of Mr. Janson, respecting the expense of supporting a family while a most tedious journey is made into the back settlements, merely, in the first place, to determine *where* to settle, the toil of clearing the land, the exorbitant price of labour, and the difficulty of finding a market for the produce, when it shall exceed the wants of the family. As to purchasing land, without personal inspection, of the commissioners appointed for selling it, in London, or any of the cities of the United States, we are confident no man will do it after reading some parts of this book, which describe the nefarious deceptions practised by those agents. We hold it our duty to present an extract relative to these subjects, and with this we conclude our review.

'To enumerate the different frauds, and to lay open the arts practised upon deluded Englishmen by these gangs of coalesced adventurers, would alone exceed the limits of these sheets. To such a pitch of bare-faced deceit did they arrive, that the American government was at length obliged to be its own land agent, and to open offices for retailing land to English settlers. To the disgraceful and villainous deeds of land-speculators, Dr. Priestley, and indeed most of the recent English settlers, could bear testimony. False titles, forged grants, fictitious patents, and deeds of bargain and sale of land in the clouds were daily imposed upon the unwary. Sometimes, indeed, the conspirators would discover a tract, which was under some indispensable necessity of being sold, of which they would make a *bonâ fide* purchase, and under this cloak have they conveyed it, again and again, perhaps a dozen times. In other instances, the land granted was described to begin at a *sycamore* tree on such a point; from thence running in a parallel line till it struck a *mulberry* tree; from thence running due south till intersected by an *oak*. In short, the described portion comprised the most valuable timber, and rich, clear land, and all for one dollar per acre. In these cases the purchaser would often find his land, and the remains of the trees described; but alas! instead of rich meads, fertile plains, valuable forests, and meandering rivers, he found a barren desart, not producing a single shrub. The trees had been planted for deception only, and the navigable rivers had found another course. Colonel Michael Payne, of North Carolina, marshal of the state, informed me that he was obliged to attend a sale of land in the interior part of the state, which had been levied upon under an execution issuing out of the Federal Court, and that upon his journey over one of the most barren and rocky countries he had ever travelled, he observed a party of men planting trees. So strange an employment in so dreary a spot induced the colonel to enquire of the laborers what benefit they expected to derive from their labor. He also observed two or three carts, loaded with young trees, and a man at a little distance, surveying the ground, who said, in answer to the colonel's questions, that the land was advertised for sale in London at half a guinea per

acre, and that they were "cooking it up a little." This cookery consisted in planting a few young trees, the choicest growth of a far distant forest as divisional lines and marks. The cook proved to be a confederate land-speculator, and a *ci-devant* congress-man. The colonel added, that from the nature of the soil, and unpropitious situation of the land, a colony of English farmers could not make it worth a shilling.

'The new state of Kentucky is more extravagantly described and extolled than any other part of the United States. From the accounts I have collected from such as have explored that country, the land is certainly of a superior quality to some of the states, and well watered by large rivers. It has increased much in population since the peace of 1783, but that it does not equally allure all who visit it to settle there, is certain. Many have returned, after struggling against the numerous difficulties of subsisting in a new country, one, two, and three years before they could make their daily bread. A new settler should have what is here termed "plenty of force;" that is, he should not attempt the planting and farming business without about a dozen laborers. This assistance, with two or three hundred pounds, may in a few years complete the clearing of a few hundred acres of land, the erecting of log-houses, and other necessary work. This land, thus cleared, will produce tobacco, hemp, wheat, barley, oats, clover, and most European fruits and vegetables. But, while we mention the quality of the land, another question naturally arises; namely, how is the superfluous produce to be carried to market? It is at present above a thousand miles to export produce from the extreme parts of Kentucky, Ohio, and Tenessee, by water to the commercial cities in the United States, and a great many hundred by land! We find none of these difficulties fairly demonstrated by the writers and compilers of American voyages, history, and travels. The corn of these states could not, without great loss, be sold in Philadelphia, at the rate of the grain grown in its vicinity.'

This last sentence, we are confident, is incorrect.

Mr. J.'s language is neat and perspicuous, the typography of the book is elegant, the pages have more than the very fashionable allowance of letter-press, and there are a number of delineations of interesting subjects, in *aquatinta*, several of which deserve great praise in the article of perspective.

Art. II. *Lectures on the whole Book of Ruth*: to which are added Discourses on the Condition and Duty of Unconverted Sinners, on the Sovereignty of Grace in the Conversion of Sinners, and on the Means to be used in the Conversion of our Neighbours. By the Rev. George Lawson, Minister of the Associate Congregation in Selkirk. 12mo. pp. 410. Price 4s. Ogle, Edin. Williams, London. 1805.

WE had occasion in our first volume (p. 684,) to introduce Mr. * Lawson to the acquaintance of our readers, and to bear testimony to his excellence, as an expositor of Scripture. It affords us much pleasure to find him again appearing in this capacity, and possessing an equal claim to our approbation. We considered the Book of Esther as a subject which did not

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* Since, *Dr.* Lawson; this degree, conferred on a *Seceder* by the Mareschal College, Aberdeen, is particularly honourable to both parties....*Rev.*

apparently furnish much scope for an expositor, but, on that very account, as affording a better opportunity for the display of Dr. Lawson's talents. The same remark will apply, perhaps with greater force, to the book of Ruth; it affords a less remarkable display of Divine Providence, than the other, contains less extraordinary events, and exhibits no such varieties of action and character. He who can make either of these portions of scripture more interesting by a commentary, to the generality of readers, without any flights of fancy, or particular beauties of composition, must be no ordinary man.

This volume presents the same marked peculiarities with the discourses on Esther, and confirms the author's title to the commendation we bestowed. So marked, indeed, and so equal is the author's manner, that, if no name had been prefixed to either volume, any attentive person might have known them both as the production of the same pen. A large fund of sentiment naturally drawn from the subject and happily applied, language perfectly unadorned, but sufficiently expressive, earnestness to produce the best impressions, and to turn every thing to practical use, appear in every page. Dr. L. enters fully into the spirit of the subjects which he discusses, and appears susceptible of all that tenderness and unaffected benevolence, which this beautiful portion of history so admirably describes. 'What distinguishes this book from other sacred books,' says the author in his introduction, 'is the charming picture it gives us of domestic felicity in the lowest rank of life, and in persons deprived of those friends to whom men or women use to look for felicity. Naomi was bereaved, by the *king of terrors*, of her husband and of all her children. Ruth was bereaved of the husband of her youth, and was left childless. They both felt their griefs like women of tender sensibility; yet they were neither discontented nor unhappy." An expression here, which deviates from the Doctor's general simplicity, we notice by way of caution to him.

The little sneers of infidels, against this portion of the scriptures, are as inconsistent with good taste, as with piety. He who can read the book of Ruth, without being charmed with the delightful picture of virtue in distress, of genuine sensibility, and inviolable attachment, which it displays, must be as incapable of relishing the simplicity of nature, as of perceiving the majesty of revelation. 'The reading of the book is sufficient to convince us,' (says Dr. L. p. 1.) 'that it was written to furnish us with the most useful instructions in righteousness. It gives us a beautiful picture of female virtue, first shining in the midst of poverty, and then crowned with felicity. Let all women read this book, and learn those virtues which will adorn them with honour and beauty. Let

poor and afflicted women read this book, and learn to bear their troubles with a becoming sense of the Divine agency in their trials, with patience, with meekness, with all those gracious tempers which will endear them to their friends and furnish them with agreeable reflections at the end of their distresses. But why should we speak at present of all these precious advantages which may be gained from this book? Every part of it is rich in instruction, and the instruction is conveyed to us in a story, which never failed to interest any reader, who was not utterly destitute of human sensibilities.' We agree also in the assertion, that, ' If young and old, rich and poor, masters and servants, do not find useful instruction in this book, the fault is their own ;' especially, we would add, when they have the benefit of the author's illustrations.

We shall give an extract or two from this part of the work.

' When we consider how firmly Ruth had resolved to cleave to Naomi, p. 50. and to the God of Israel, ought we not to consider, whether we, who enjoy so vastly superior advantages to Ruth, are determined with equal firmness to continue in the faith, in the profession, and in the practice of our religion? Ruth was instructed only by one, or a very few private Israelites, in the knowledge of religion. She never had enjoyed an opportunity of attending upon any of the public ministrations of the priests or Levites. If she had ever seen the Bible, and learned to read it, that Bible consisted only of seven at most of the many books of Scripture which are put into our hands ; yet she sacrifices all the pleasures, all the friendships of her youth, all the hopes of better days in her own country, to that holy religion which she professed. What may be expected of us who have so long enjoyed the benefit of the church administrations which Christ hath appointed for the conversion of sinners, and the establishment of saints, and who, from children, have been accustomed to read the Scriptures? We are under no necessity of leaving our native country and our friends, to enjoy the institutions of the gospel, or the fullest liberty of worshipping God in a manner agreeable to his own direction. If we are unsettled in our religious principles and practice, we cannot make the excuses that many might have made, who nevertheless were far from taking advantage of them, to excuse a conduct that would admit of no excuse ; for what excuse can be made for postponing the care of our souls to any thing in this world? If ten thousand deaths, or if circumstances of misery worse than any kind of death, were to be suffered by us for our religion, would it consist with true wisdom to purchase an exemption from such temporary sufferings, at the price of everlasting destruction from the presence of the Lord? Yet still more inexcusable are we, if, without the temptations of any extraordinary inconveniences in this world, we prove unfaithful to our religious profession.

' That we may cleave with purpose of heart to the Lord, it is necessary that our hearts be renewed by the grace of God ; for never *will* we be true followers of them who left all and followed Christ, unless we are delivered from the remaining power of that attachment to the things of the present world, which renders so many professors of religion unstable in all their ways. If God put his fear into our hearts, we *will* not depart from him,

Jer. xxxii. 40. If we are left to the natural impulse of our own hearts, however amiable our natural dispositions may be, we *will* follow the example, not of Ruth, but of Orpah, who kissed and left Naomi, Heb. xiii. 9.

'Perhaps some may alledge that Ruth, with all her firmness to her religious principles, forgat a part of that duty which the light of nature taught her. Why did she not shew some attachment to her own mother, as well as to her mother in law? Why did she leave her parents with an intention never to return, that she might go to a land which she knew not? The answer is easy. She saw that she could not return to her mother without exposing herself to very dangerous temptations. She could not, perhaps, have lived in her mother's house, without seeing daily homage paid to false Gods, and meeting with daily solicitations, and more than solicitations, to join in the practice of abominable idolatries. She might soon have been given in marriage to a worshipper of Chemosh; and it may easily be judged how little such a convert as Ruth was prepared to encounter the temptations to which she might have been exposed in the house either of a mother or a husband. She therefore forgat her mother's house and her own people. With a disinterested spirit, she embraced and held fast that religion which she had been taught, not only by her mother in law, but by the spirit of God. Unless she had been drawn by that Divine power, which alone can change the hearts of men, she would not have come to the Lord's land, and to God himself as her exceeding joy. We are not called, in the literal sense of the words, to "forsake our father's house and our own people;" yet, in the spiritual sense, it is absolutely necessary. We must be ready to part with every thing for Christ, if we desire to be Christ's disciples; for if any man come to him, "and hate not father and mother, and brothers and sisters, yea, and his own life also, he cannot be one of his disciples."

'Whilst we consider the steadfastness of Ruth's religious principles, we cannot refrain from admiring, likewise, her fervent love to Naomi, and contemplating the happiness which both of them enjoyed in their mutual friendship. If earthly felicity seems a proper subject of envy, who would not envy this happy pair of friends, rather than Haman in all his grandeur, or Solomon in all his glory? And yet who were ever poorer than Naomi and Ruth?

'Live in love and peace with all men if you can, especially with all Christians, and with none more than with those of your own house. But if you desire to enjoy the sweets of such domestic friendship, imitate the piety, the modesty, the gentleness, the patience, the meekness of these good women. Be careful, especially, of your tempers in the time of affliction. There are some who seem at times to overflow with good will and kindness to their friends, but at other times, especially times of affliction, they are such sons or daughters of Belial, that it is almost impossible to live in friendship with them. Such was not Naomi. She was always disposed to take the heaviest share of her family afflictions, and to make them as light to her friends as possible. When her heart was wrung by sorrowful reflections, she spake kindly to them, and shewed a warm regard to their interest. The law of kindness was ever on her tongue; and the complaints that were extorted from her were not of that sullen kind which provoke indignation, but expressive of that resignation, and that tenderness of heart, which excite compassion mingled with esteem.' pp. 50—51.

The following comments are judicious :—

'Why did not the good man rather make her a present at once out of his floor and wine press, than order handfuls of barley to be dropt for her gleaning. He delighted to behold her industry, and wished to encourage it. Charity wisely directed, will not tempt the poor to be idle. Habitual idleness is not consistent either with virtue or happiness.

'"Leave handfuls on purpose for her." The servants of Boaz could not have left handfuls to be gleaned by the poorest person in the country, without dishonesty, unless their master had commanded them. When they received commandment, it would have been dishonest not to have done it. The Lord, who hates robbery for burnt-offering, will not allow servants in great houses to give away what is not their's to the poor. They must have the permission of their masters or mistresses to do good to the poor, unless they do it at their own expence ; and, having received this permission, it would be injurious both to the poor and to their masters, to withhold what is allotted to those who need.

'"And rebuke her not." Boaz was very careful to prevent any insult from being offered to the virtuous stranger. He no doubt knew, that masters were in some degree accountable for the conduct of their servants, and that they shared in the guilt of those faults which they did not care to prevent or to correct.' pp. 109, 110.

We regard the author's mode of expounding Scripture, as highly instructive, and, on those passages particularly which require little explication, as an excellent model. We are aware, however, that it is not a model which every one will be able to copy successfully. It will require no inconsiderable portion of ingenuity, guided by a sound judgement, to discover such a fund of valuable practical remarks, where so little, sometimes, is obviously presented. There is great danger of being too fanciful, or of fatiguing by continual sameness. Even Dr. Lawson's remarks occasionally discover too great an uniformity, which, indeed, nothing but the conciseness of his style, and the rapidity of succession in his sentiments, could preserve from forcing itself very disagreeably on the notice of the reader. But he is not one of those authors, who exact so much attention to a fine thought, when by good fortune they meet with one, that it becomes disgusting by familiarity.

The remainder of the volume consists of discourses on the condition and duty of unconverted sinners, on the sovereignty of grace in the conversion of sinners, and on the means to be used for the conversion of our neighbours. These subjects are evidently connected with each other, and were suggested, we believe, by a circumstance which happened some years ago. The author published a sermon, on the joy of parents in pious children, in which, as an encouragement to the religious education of youth, he represented those children to be in a more hopeful condition, who have been made early acquainted with the principles of religion, and accustomed to

attend upon its ordinances, than those who have received no religious culture. The sentiment, it seems, appeared full of heterodoxy to some northern critics, who attacked it violently, in a periodical work of that day. To that absurd and uncandid criticism, the Doctor seems to allude, when he says, p. 198, " I am sorry to find that some zealous contenders for this doctrine furnish too fair a pretence for such conclusions, by alledging that there is no more reason to hope for the salvation of those who are trained up to attend the means of grace, than of those who cast off equally the fear of God and of man." The first of the discourses before us, appears to have been intended to support the author's former sentiments, and the others to demonstrate the consistency of these sentiments with the sovereignty of grace, and the necessity of Divine agency in the conversion of sinners. In these discourses, the author very clearly proves, that, whatever appearances of religion may be found in natural men, there can be nothing of the reality but by a Divine influence, and that the operations of the Spirit of God depend not upon the actions of men. At the same time, he shews that there are means of salvation which every sinner is bound to use, and that, by the use of them, his salvation becomes the more probable; that men are likewise bound to exert themselves for the salvation of their neighbours, and are encouraged to hope for success.

But we must recommend it to our readers to peruse these discourses for themselves, being persuaded that every person will find in them some useful instruction. We cannot take our leave of this volume without noticing that the paper is very indifferent, and the printing still worse. It is vexatious to see so much good sense presented in such a form, as to intimate that it is intended only for the very lowest class of readers. Instruction ought doubtless to be rendered as cheap as possible, but we know that, in these times of elegance, a reader of taste would be ashamed to be caught reading a shabby duodecimo with coarse paper and a worn out type.

We owe an apology to the worthy author for neglecting this volume so long. The delay has been involuntary, and we shall endeavour to make amends, by noticing, as soon as possible, the lectures which he has recently published on the history of Joseph.

Art. III. Browne's *Travels in Africa, Egypt and Syria,* concluded from p. 373.

HAVING given a geographical sketch of Darfur from Mr. B.'s information, we shall follow him in his journey. He joined the caravan for Darfur, at Assiut, and accompanied it through *El-wah*, the greater Oasis, of which he gives scarcely

any account, except that *Charje*, its principal village, lies in 26° 25′ N. Lat. 29° 40′ E. Long. and *Mughess*, its southern extremity, in 25° 18′ N. Lat. 29° 34′ E. Long. The Beys of Southern Egypt have two officers residing in El-wah. *Selimé*, a small verdant (but uninhabited) spot, amidst the desert, is placed in 22° 15′ N. Lat. 30° 15½ E. Long. The track thus far, is the same with that which the caravans between Cairo and Sennaar formerly passed to Moscho, Dongola, and Korti; of which a brief account was given by Poncet, at the close of the seventeenth century. Our traveller, proceeding over a vast remaining desert, reached Sweini in Darfur, 23d June 1793, just after the commencement of the periodical rains, and two months after his departure from Cairo. Here he received orders from Sultan Abd-el-rachman, to repair to Cobbé, and to remain there, till permission for his removal should be given.

This restraint greatly disappointed Mr. B.; and distressed him so much as to induce a month's illness. He expected, as a stranger, to have been immediately admitted to an audience with the Sultan, although unprovided with any other introduction than a present: and he attributed his retention at Cobbé, to the machinations of an Egyptian, whom he had hired to manage his barter for necessaries in Darfur, there being no artificial medium of exchange. This man, behaving insolently on the road, had been menaced with death by our traveller; although unhappily dependent on so unworthy an agent. The late Sultan Teraub was said to have been attentive to foreigners in general, but Abd-el-rachman seemed to entertain as much contempt for a *Frank*, as might have been expected from any other Mahometan. In short, we see nothing wonderful in Mr. B.'s reception in Darfur, but that he should not have used stronger precautions against exposing himself to it. When recovered he repaired to *El Fasher*, which we supposed to have been a town, from his narrative; but as the Sultan is always said to be at El Fasher, and was seen by Mr. B. in three different parts of the country, we conclude this name to be that of his moveable court. At first, our author could only gain access to one of the Sultan's ministers; who seized what he chose of Mr. B.'s property, and returned for it what he thought proper, but incomparably less than the owner judged to be so. With this additional vexation, our traveller returned to Cobbé; where he passed the winter of 1793. Three months of the ensuing summer were spent by him in the vicinity of the court, without obtaining an audience of Abd-el-rachman: but having, by an indiscretion, exposed himself to the malice of his agent and others, he was at length called before that monarch; who shewed every disposition to render him justice, and afterwards made him some compensation for the pro-

perty of which he had been plundered. To receive a part of this, he repaired to Gidid, which was the farthest extent of his travels in Darfur.

Mr. B. laboured to obtain permission to go eastward to Sennaar, westward to Bergoo, or southward, with any party that was employed in procuring slaves: but each request was denied, and apparently on reasonable grounds. During two more years, he was chiefly occupied in medical attendance on persons belonging to the court; but still usually resided under the same roof with his treacherous agent, and even his food was prepared by slaves which the latter had acquired by robbing him. This appears more unaccountable, than that he narrowly escaped being destroyed by poison mixed with his victuals; the slave who brought it, betraying her master's villainy, at the hazard of her own life. At length, after renewing his application to the Sultan, for leave to pass through Kordofan to Sennaar, Mr. B. joined the first caravan which had set out for Egypt, from the time of his arrival in Darfur; although, two days before his departure, he was informed, that he might proceed to Sennaar. He suspected that mischief was couched under this unexpected permission: but without that discouragement to avail himself of it, it cannot be thought strange that he declined the journey; as it appears, that his whole exchangeable property, on quitting Darfur, amounted only to eight piastres.

M. B.'s disappointment of crossing Kordofan, seems to us less to be regretted, than that he should have had so little opportunity of exploring the country in which he so long resided. That he collected numerous particulars respecting it, is evinced by the abstract which we have given; and only such as are chiefly geographical, are included in our epitome: but so little does the southern part of Darfur seem to be known by him, that, although it is said to be much more fertile than the northern territory, every town that he has named, is situated in the latter. Could he have reached Sennaar or even Abyssinia, little addition would probably have been made to our information of that country, more than the changes which have occurred in them, since Bruce's departure thence in 1772. The intercourse of the latter with the rest of the Globe seems to have been almost totally suspended. The Coptic patriarch at Alexandria had not heard of his Abyssinian disciples since the year 1787; nor the Roman Propagandists much (if any) later, from a missionary of their society, who resided at Gondar as a physician. An Egyptian priest, of that communion, penetrated to Sennaar, during Mr. B.'s abode in Darfur; but is said to have been assassinated between that city and Teawa. An Englishman named Robarts, in 1788, attempted entering

Abyssinia by Massuah; and being disappointed, went from Mocha to Hindustan, whence he returned to Alexandria, and died in the Franciscan convent at that place.

The caravan with which Mr. B. returned, is stated to have been long detained by the Sultan, 'that he might dispose with greater profit, of articles which he had, in the mean time, dispatched to the market of Cairo, by two parties of his own servants. Our traveller left Cobbé, 3d March 1796; and after tedious delays in the outset, returned safely to Cairo, by the same route that he had travelled before. He finally left that city early in the following December; and passed from Damietta to Jaffa, whence he paid a visit to Jerusalem. A correction in his present edition, induces us to pause at this stage of his journey. He remarks, that

'A very considerable part of the inhabitants is Christian, between whom and the Muslims there exists implacable hatred. Each party being firmly persuaded, that he is asserting the cause of the Deity, against his enemies; and that to obtain a victory so laudable, all means are allowable." p. 415.

The following note is subjoined.

'The author having understood, that this passage, as it was printed in the first edition, had been received as conveying more than a just censure on the blind zeal and want of charity, in the votaries of each religion, has made an alteration in the present. If moderate men were offended at the sentiment, they will allow for the feelings of the writer, operated on by witnessing the frantic malevolence of ignorant enthusiastics to each other. Many passages were taken from his journal in the same words in which they were written on the spot. And, in general, it was designed to transfuse into the narrative the feelings of the occasion to which he alludes.

'Of bigoted persons he neither seeks the praise nor deprecates the censure. He disclaims the idea of attempting to wrest from a large portion of mankind the columns which uphold their felicity and peace of mind. Nevertheless, it seems difficult to deny, that the confidence of being supported by divine authority, as such, has a tendency to produce acts of hostility toward those who are of a different persuasion.' p. 415.

In his former edition, our author had spoken of 'the infernal hatred which two divinely inspired religions could alone inspire.' We could not have recalled this truly *infernal* insinuation, had he renounced the sentiment, instead of merely clothing it in a more specious garb. Much previous knowledge is requisite to enable travellers to form a right judgement of what they meet with in various parts of the world; and it is greatly to be regretted that Mr. B. had not acquired some knowledge of the evidences, and the contents of the New Testament, before he left his native country. In no instance does he sink lower, when compared with Bruce, than in his ignorance on these important subjects. Had he not been

grossly uninformed respecting Christianity, he would have known, that instead of a 'confidence of its divine authority having a tendency to produce acts of hostility toward those who are of a different persuasion,' such acts are utterly incompatible with the belief of what Jesus did and taught.

Mr. B. proceeded through Naplus, and Nazareth, to Akka. Here he expected to have found his baggage, which had been intrusted to a boat at Jaffa; but he learned that this had been wrecked, on the passage, near Cæsarea: and on repairing to the spot, he could only collect such articles as the neighbouring Arabs had not deemed worth the removal. The obscure manner in which the author hints, in his preface, at repeated losses of valuable papers, leaves us uncertain, whether the casualty just mentioned involved this kind of damage. A vocabulary of the language of Darfur, compiled by Mr. B., is enumerated among the articles missing. This privation, surely, could not render it impossible for him to have given some account of a language in which he had conversed nearly three years: and it should rather have stimulated him to the exertion. Afterwards, our traveller visited Tyre and Sidon; Kesrawan and Mount Libanus; Berytus and Tripoli; Laodicea, Aleppo, Antioch, Seleucia, Damascus, and Balbec. He informs us, that Malula and Mara, small towns on the road between the two last mentioned, are the only places where the Syriac language is still spoken, having been preserved there without the use of books. Returning to Damascus and Aleppo, Mr. B. proceeded through Aintab, Angora, Kostabea, Yeywa, and Ismit (Nicomedia) to Scutari and Constantinople; where he arrived, 9th December, 1797, twelvemonths after his departure from Cairo. The close of his travels cannot be more concisely described, than by the last paragraph of his narrative.

'Proceeding through Wallachia to Vienna, Prague, Dresden, Leipsic, Potsdam, Berlin, and Hamburg, I arrived in London on 16th of September, 1798, after an absence of nearly seven years.' p. 508.

Beside the detail of his movements, and the description of Darfur, Mr. B.'s volume contains an abstract, of 26 pages, from Cardonne's *Histoire de l'Afrique sous la domination des Arabes*; a comparative View of Life and Happiness in the East and in Europe; and an Appendix, in nine articles, several of which are merely extracts. The more valuable are, his illustrations of two maps which accompany his work, one of Darfur, the other of routes which are commonly passed between that and the adjacent countries; numerous itineraries of these routes, including the bearings and days journeys, with a few descriptive remarks; and a meteorological table kept in Darfur.

Having already extended this article beyond the length that

might be deemed suitable to a subject which is not new to the public, we shall not enlarge it by extracts from our author's comparative view of life and manners. He seems to prefer Oriental to European fashions; which might be expected from his unfortunate prejudices against Christianity, and from that sensuality which is an usual appendage, if it be not rather an occasion, of infidelity. Too many fruits of these kindred evils appear in various parts of his work, to authorise our recommendation of it in a moral view: and an affectation of the style (connected with an adoption of the principles) of Gibbon, often involves his language in bombast or ambiguity. This volume, notwithstanding, with all its imperfections, and faults, is highly valuable for geographical purposes; and by persons whose religious and moral principles are fully established, may be perused with advantage, though not with satisfaction. Too much of it is borrowed; and some anomalous subjects are introduced: but the author cannot justly be accused of prolixity; as it would probably have been more easy for him to have expanded his work to several volumes, than to have completed it in one. It is more exposed to the charge of deficiency than of redundancy: and the author seems to be more prone to negligence, than to vanity. He does not appear to have written enough on the spot, or to have possessed a sufficiently distinct recollection of subjects which he trusted to memory. We apprehend him to have attempted what was beyond his powers, and therefore to have failed of its accomplishment: but with qualifications inferior to many of his predecessors, he is intitled to the praise of having penetrated to an unknown and barbarous country, and of having obliged the public with information by far more desirable than that which can usually be derived from modern voyages and travels.

Art. IV. *The leading Features of the Gospel delineated*, in an Attempt to expose some unscriptural Errors, particularly the absurd Tenet, that mistakes in Religion are of trifling Consequence. By the Rev. Nicholas Sloan, Minister of Dornock, Dumfriesshire, 8vo. pp. 438. Price 7s. 6d. boards. Law. 1806.

THE utility of systems of divinity, has been called in question by many persons who were well affected to the truths of Revelation. Aware of the injurious consequences which often result from a bigoted attachment to human creeds, they have been induced to view such effects as necessarily connected with the very nature, instead of flowing from the abuse, of certain forms of sound words.

From an early age of the Christian Church, it appears that the adoption of such formulæ was considered very beneficial. The Scriptures, no doubt, contain a perfect system; but, from

many causes, a simple declaration of adherence to the truths contained in the inspired volume has been thought not sufficiently explicit. Liable as such an avowal is to equivocation, it became necessary for Christians, before the bond of Union could be complete, to state what were the precise doctrines which they believed; or, in other words, had been able to derive from the only infallible standard of truth.

But that systems of divinity are on the whole extremely useful, cannot we think be disproved, and the Christian world is certainly under great obligations to those who have bestowed labour in reducing to a clear methodical order, the component parts of evangelical doctrine. Such systems, however, must invariably be considered in their true character, as the production of fallible men; and never allowed to arrogate the authority of divine revelation.

Mr. S. does not propose to give a full delineation of the gospel, but only to describe its leading features. To do this well, indeed, is a task of no inconsiderable difficulty. It requires a clear and accurate perception of the nature and connection of divine truths, a talent for arrangement, a happy share of discrimination, in order to determine the exact degree of attention which each demands, and a facility of expressing them in precise and appropriate language.

All the truths revealed in Scripture, not only deserve, but imperiously claim attention. Some parts of that revelation, however, may be fairly called principal truths; because they are essential to the being of the system, resembling the foundation of a building, without which that building could not exist.

Mr. Sloan, as his title intimates, is decidedly adverse to the notion which asserts, that erroneous opinions in religion are of trifling importance. We fully agree with him on this general principle, though we might be inclined to make several exceptions that he would dispute. A great part of the Scripture is composed of books which almost solely treat of what have been called speculative truths; and it is not to be supposed that so very considerable a part of revelation would have been occupied in unimportant discussion. Two observations should be added on this subject; one, that a great number of the persons who strenuously maintain the sentiment which Mr. S. explodes, are themselves remarkable for the bigotry of their attachment to their own peculiar tenets; the other is, that there is need to caution those who agree with our author, on the importance of doctrinal truth, against relying on the supposed accuracy of their religious *knowledge*, as if the advent of the Redeemer had no object but to teach a system of theology.

This book is divided into seventeen chapters. After a few preliminary observations, the author offers some forcible remarks on those whom he calls *Moralists*, and successfully shews that the gospel alone is suited to the condition of man as a sinner. In the second chapter he treats of the depravity and consequent imbecility of man; redemption by Christ is next considered, which introduces the proofs of his divinity. The fatal errors of those who deny original sin, are described. Objections against preaching the doctrines of free grace, &c. are answered. The error of inculcating Morality to the total exclusion of Faith and Gospel Holiness is exposed. The new Birth—The Personality and Divinity of the Spirit—The Assurance of Faith—Perseverance of the Saints—Election--are briefly defended. Mr. S. then treats of the second coming of Christ—of the Resurrection of the Body—of Heaven and Hell: and after giving a specimen of evangelical preaching, analysing this specimen, and remarking on the discourses of Jesus, recommends a diligent and impartial perusal of the Scriptures, which, combined with a desire after truth, and sincere prayer, he asserts to be an excellent antidote against error.

Mr. Sloan is warmly attached to the essential doctrines of the gospel; we approve the zeal which he has discovered in defending his views of evangelical truth, and think his work capable of instructing and benefiting the serious reader. But we particularly wish, that he had displayed some candour toward those who differ from him on particular tenets, and that he had abstained from the use of coarse and low invectives, which in several places disfigure his book. Perhaps we ought to impute some of his failings in this respect to ignorance, rather than bigotry; we will allow him to condemn the dangerous errors of Pelagian and Socinian heterodoxy; but he should not charge these on '*Arminians*.' If he knew the persons to whom this term properly belongs, he would blush at the thought of bringing railing accusations against them.

We would not recommend the dry scholastic method of treating theological topics, in preference to the engaging and illustrative style of lecturing, which has prevailed in recent times; but we must say that Mr. Sloan is very deficient in the article of arrangement. There is little connection of thought in the several chapters, and little connection of the chapters in the work. He should take more pains in digesting his plan, arranging his thoughts, and improving his style. He expresses himself with clearness; but abounds too much in epithets, and is defective in point and vigour.

He concludes all his chapters with some original verses of sacred poetry; of which the piety cannot be disputed.

The author has given us a specimen and analysis of a Missionary sermon composed on evangelical principles. This is rather a novelty in its way, for few authors venture publicly to criticise their own writings. He "purposely waves its defects and merits as far as these respect arrangement and composition." How then is it an analysis? and why *does* he nevertheless commend his own arrangement? The greater part of his analysis is a recapitulation and explanation of the arguments advanced in the sermon.

The following extract may be deemed a very fair specimen of the author's manner.

'The *first* argument of certain Moralists against justification by free grace, and the doctrine of sanctification through the divine Spirit is, that such views have a tendency greatly *to debase our natures*. This opposition to the work of the holy Spirit, the more strongly proves the doctrine of his gracious influences to be an *evangelical* truth. For it is the very design of the gospel, as hath been already shewn, to humble, what is fondly called, the dignity of human nature. As, in the method of justifying sinners, Christ will have *all* the praise; so, in cleansing them from all pollution, and giving them a meetness for glory, GOD the SPIRIT will admit no rival. Thus, Ezek. xxxvi. 25. *I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my SPIRIT within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.* The words are not, "*you* will do, and *I* will do."—No; *I* and I *alone* will bring about these necessary,—these saving changes, *I will*, and *I will*, run through the gracious promise, like the woof through the warp.

'Fain would man *work*. It suits his legal spirit. Instead of *working*, as the ground of our justification and consequent change, the gospel always recommends *believing*.—*Believe on the Lord Jesus Christ, and thou shalt be saved*, is the divine mandate. The apostle Paul, having placed before the eyes of the Corinthians a black catalogue of sins, of which they, in their *unrenewed* state, had been guilty, immediately subjoins, *Such were some of you; but ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* What becomes of the *dignity* of *human nature?* What encomium is here pronounced on *human merit?* No honourable mention is made of *either*. The justification of the Corinthian brethren is said to *be in the name of the LORD JESUS*; that is, in virtue of his meritorious righteousness and obedience, and no less meritorious death. They are declared to be *sanctified by the SPIRIT of our God*; that is, by His illuminating, renewing, and strengthening energy.' pp. 228—230.

Art. V. *The Antiquarian Repertory:* or, Miscellaneous Assemblage of Topography, History, Biography, Customs, and Manners. Intended to illustrate and preserve several valuable remains of old times. Chiefly compiled by, or under the direction of Francis Grose, Esq. F. R. and A. S. Thomas Astle, Esq. F. R. and A. S.; and other eminent Antiquarians; adorned with numerous Views, Portraits, and Monuments. A new Edition, with a great many valuable Additions. In four volumes, 4to. Vol. 1. pp 414. Price 3l. 3s. — *l. p.* 5l. 5s. Jeffrey, Longman and Co. &c. 1807.

THE ingenious and facetious editor of this work (whom we well knew) introduced it to the public, more than thirty years ago, with a serio-comic vindication of its subject.

'It has long been the fashion to laugh at the study of Antiquities, and to consider it as the idle amusement of a few humdrum, plodding fellows, who, wanting genius for nobler studies, busied themselves in heaping up illegible Manuscripts, mutilated Statues, obliterated Coins, and broken Pipkins! In this, the laughters may perhaps have been somewhat justified, from the absurd pursuits of a few Collectors: But at the same time, an argument deduced from the abuse or perversion of any study, is by no means conclusive against the study itself: and in this particular case, I trust I shall be able to prove, that, without a competent fund of Antiquarian learning, no one will ever make a respectable figure, either as a Divine, a Lawyer, Statesman, Soldier, or even a private Gentleman, and that it is the *sine quâ non* of several of the more liberal professions, as well as of many trades; and is, besides, a study to which all persons, in particular instances, have a kind of propensity; every man being, as Logicians express it, "*Quoad hoc*," an Antiquarian.' p. xii.

Captain Grose certainly made good his pretensions: but to accomplish this, he necessarily included every department of historical science, among the qualifications of an Antiquary. Those, however, who have made that title a butt of ridicule, (and few have done so more than himself) evidently separated the minutiæ of the science from its grand principles: and we fear that this is too commonly exemplified by zealous and learned members of the profession. Almost every thing that is old, may, on some occasion or other, become useful to the illustrations of ancient history. Hence, no relic of past ages, however trifling, escapes the professed antiquary: and a mass of apparently insignificant materials is consequently collected and preserved, the utility of which can only become manifest, when they are skilfully applied to the elucidation of his inquiries by a discerning and indefatigable historian.

We are, however, inclined to extend antiquarian researches farther than Capt. Grose himself appears, from the following paragraph of his preface, to have thought them valuable.

'In cultivating the study of Antiquities, care must be taken not to fall into an error, to which many have been seduced;—I mean that

of making collections of things which have no other merit than that of being old, or having belonged to some eminent person, and are not illustrative of any point of history. Such is the Scull of Oliver Cromwell, preserved in the Ashmolean Museum at Oxford; and pieces of the Royal Oak, hoarded by many loyal old ladies That Oliver had a scull, and brains too, would have been allowed without this proof; and those who have considered the Royal Oak, do not, I believe, find it essentially different from the wood of a common kitchen-table! These may be rather styled Reliques than Pieces of Antiquity; and it is such trumpery that is gibed at by the ridiculers of Antiquity.' p. xvi.

Fragments of the Royal Oak, like those of Shakespeare's Mulberry Tree, or of Cowper's Judith, have indeed no more to do with the science of Antiquity, than supposed pieces of the Cross have to do with Religion: yet who would not place some stress on the possession of any of these? But as to the skull of Old Noll, we confess ourselves so far physiognomists, as to regard it in a very different light; and we should think it no small advantage to have an opportunity of comparing it with that of Bonaparte.

The re-printing of this extra-official repertory, after fifteen volumes of the *Archæologia* have been published by the Society of Antiquarians, augurs favourably of the progress of science in this department among us. The present Editors, however, have not rested their hopes of acceptance, for the new edition, merely on the merits of the former. The arrangement is much improved, by collecting together those treatises, of which the subjects are similar, from their dispersion through the four original volumes. The contents are also augmented by the insertion of several curious articles from MSS. or from tracts which had become extremely scarce. Some account of those which are inserted in the first volume (the only one of the new edition yet printed) may gratify our readers, and we presume will be all that they expect from us on a work, the substance of which has so long been made public.

The first of these articles (p. 12—21) has nothing to do with the science of Antiquities, but is inserted as a token of respect to the author, the late Capt. Grose. It consists of rules for drawing caricatures, and an Essay on Comic Painting, and is accompanied by four plates of illustration, and sixteen etchings, by the author, never before published. In these, as well as in the treatises, there is much of the *vis comica*, by which Capt. G. was distinguished; and in many instances it presses rather hard on his brother Antiquarians. He seems, however, to have handled either the pen or the pencil more expertly than the graver.

The next additional article, (p. 188—195) is re-printed from a very rare tract, published 1606, intitled, "The Arraignment

and Execution of the late Traitors; with a relation of the other Traitors which were executed at Worcester, the 27th of January last past." "It abounds," says the Editor, "with many curious particulars of the conduct of Digby, the two Winters, &c. concerned in the Gunpowder plot, which are no where else to be met with." It describes, notwithstanding, only their latter end; and is little else than a rhapsody against popery.

The third (pp. 196--210) is a parallel of Robert Devereux, Earl of Essex, and George Villiers, Duke of Buckingham," and is followed by "The difference between the estates and conditions" of these two celebrated favourites, written by the first Earl of Clarendon, in his youth, after reading the parallel. These papers are illustrated by portraits of the Earl of Essex, the Duke of Buckingham, and the Earl of Southampton. The first of these is beautifully executed by Bartolozzi from a miniature by J. Oliver. The countenance is so prepossessing, that the attachment both of the sovereign and the people to Essex excites no surprise. His frankness of disposition, and disinterestedness of conduct, concurred, doubtless, to palliate, with both, the roughness of his manners, the violence of his passions, and the extreme imprudence of his proceedings. The parallel between him and the first Duke of Buckingham, is drawn by one who appears to have been personally acquainted with each of those unfortunate ministers, notwithstanding the distance of the times in which they flourished. It strongly discriminates their characters, yet not sufficiently, in the judgement of Lord Clarendon, who regards them as perfect contrasts. Of the former, however, he could only have traditionary knowledge; and for the latter he betrays a flagrant partiality. Who could imagine, that the multiplicity of preferments which Villiers held himself, and profusely distributed among his relations, would be recorded to his commendation? Yet these, says the courtly historian, "certainly in the next age will be conceived marvellous strange objections!" p. 221. Equally unlucky is the writer's prediction, that the memories both of Essex and Buckingham, "shall have reverend favour with all posterity." p. 225. Pity, indeed, is mingled with our disapprobation of the former: but even the execrable murder of the latter has not exempted his memory from detestation. These papers, however, are highly valuable, as they throw light on important epochs of our history. Statesmen may learn from them, that a contempt of personal emolument, and a noble superiority to domestic interests, are the surest paths to public estimation. Even the atrocities of a Robespierre could not, for a long time, shake these pillars of his security.

A list of King James's army, as they lay encamped on

Hounslow Heath, 30th June, 1686, is here first published. The person who at that time sent it to a great man who died not long since, styled it "an invincible army, which all Holland and the protestant powers united could not overthrow." It consisted of more than ten thousand privates, beside officers of all descriptions. "It shews," as the gentleman who communicates it to the Repertory very properly remarks, "the wonderful hand of providence in defeating the boasted strength and grandeur of such an army," which was expected "to bring this obstinate nation in dutiful subjection to the See of Rome." p. 230.

The next two additional papers relate to the city of London. The first, Fitz-Stephen's description of its state in the twelfth century, is reprinted from a very scarce and very curious tract. There were then, "on the north of the suburbs, choice fountains of water, sweet, wholesome, and clear, streaming forth among the glistering pebble stones: and in this number, *Holywell*, *Clerkenwell*, and *Saint Clement's-well*, were of most note, and frequented above the rest, when scholars, and the youths of the city take the air abroad in the summer evenings." p. 243. "Very near lay a large forest, in which were woody groves of wild beasts. In the coverts thereof lurked bucks and does, wild boars and bulls." ibid. Smithfield (*quasi*, Smooth-field) then served the different purposes of a market and a *race-ground*. p. 245. Moor-fields, being covered with water, was the chief place for *skaiting*. p. 249. But the principal sports of the youth were military, both by land and water; and "the maidens had their exercise of dancing and tripping till moon light." ib. "Representations of those miracles which the holy confessors wrought, or of the sufferings, wherein the glorious constancy of martyrs did appear," were the only theatrical exhibitions. p. 247. Hence, perhaps, it may be accounted for, that "the matrons of the city could be parallelled with the Sabine women" for chastity. p. 244. In this *sine quâ non* of female excellence, we by no means would detract from the present superiority of our city ladies above their western neighbours. Good eating seems to have been always a favourite custom of our citizens: and at that time, "the *only* plagues of London were, immoderate drinking of idle fellows, and often fires." pp. 245, 247. Alas! that while these are continued, so many others should since have been added to them! The second paper, by Sir Thomas Chaloner, relates chiefly to the military state of the city in the reigns of Henry 8th, and Elizabeth. He extracts from Sir Thomas Moore's Utopia, a description of what he supposes London then to have *been*. It was what that ingenious writer judged it *ought* to be.

An article, which the present Editors seem to prize above every other, is an account of the expenses of Robert Sydney, Earl of Leicester, by his steward, now first printed, (pp. 274, 295.) It throws light on various circumstances of a polite mode of living in former times; and is, perhaps, the most complete specimen of the kind ever published. We cannot, however, appreciate papers of this description, of which multitudes have been printed, so highly as they are exalted in the preface. Without greater knowledge than is usually to be expected in readers, they are more likely to be surprised and mis-led, than instructed, by differences in the nominal value of money, at distant periods, which appear in lists of this nature.

The following paper, (pp. 296--341, also printed from MS.) details the ceremonies that were appointed to be observed at court, on a great variety of occasions, in the time of Henry 7th. It is certainly worthy of being preserved as illustrating the manners of the age; although otherwise of small utility, compared with the space which it occupies.

The next article, which is also added in the volume now before us, though unnoticed in the preface, is called, "An humourous characteristic story of Sir Thomas Erpingham," who lived in the reign of Henry 5th. Some circumstances of this tale, which has been versified by Colman, are so extremely improbable, that very strong vouchers of its truth would be requisite to our conviction. Dr. Birch's account of Carr, Earl of Somerset, is afterwards introduced to accompany a very good portrait of that infamous courtier. Most of the prints in this volume are executed in a style much beneath its dignity.

On the whole, the publisher certainly deserves our thanks, for re-printing the Antiquarian Repertory, and for several of the additions which he has made to it. We doubt, however, whether the obligation would not have been augmented, by a reduction of the original work into a smaller size. Many of the articles have little or no connection with British Antiquities, and others might easily have been spared. Among such as ought positively to have been excluded, we do not hesitate to reckon a flagrant instance of human depravity, which could only be repeated by one to whom the discovery was gratifying. Hoping that the succeeding volumes will be cleared of such articles as may do harm, or can do no good, we shall be glad to pay that attention to them, which is due to the greater part of the first, now re-printed.

Art. VI. *The Ancient and Modern History of Nice;* comprehending an Account of the Foundation of Marseilles: to which are prefixed, Descriptive Observations on the Nature, Produce, and Climate, of the Territory of the former City, and its adjoining Towns; with an Introduction, containing Hints of Advice to Invalids, &c. By J. B. Davis, M D. one of the British Captives from Verdun, &c. &c. 8vo. pp. 348. Price 8s. Tipper and Richards. 1807.

THE celebrated shores of Italy have long attracted the visits of the traveller, whether to gratify his curiosity, and enlarge his information, or to restore his declining health. The general testimony of tourists to the beauty of the scenery of Nice, and the mild salubrity of its atmosphere, is fully confirmed by Dr. Davis, whose work is designed equally to amuse the inquisitive, and to recommend a salutary retreat for the valetudinarian.

His introduction contains some sensible and useful advice to the invalid, which however does not extend to any thing more, than good sense and general medical knowledge have usually recommended in pulmonary complaints. The principal topic introduced is, the propriety of changing residence, in order to arrest the progress of disease, and which should be done in the earliest stage of consumptive complaints. One of the most important admonitions is, that such a journey should never be attempted by those who suffer the more alarming symptoms of the disease; as hectic fever, violent cough, and purulent expectoration; another is, that a very rapid amendment should not be expected, nor a very short residence deemed sufficient. Several necessary precautions are suggested, which it is unnecessary for us to repeat, as every person who thinks of undertaking such an excursion, will doubtless become a purchaser of the book.

The History of Nice commences with a topographical description of the town, which is situated at the Western extremity of Italy, on the shore of the Mediterranean, and on the banks of the rapid Paglion, close to the foot of Montalban. It extends on the North to the Turin road, and on the East is barricadoed by an impregnable fortification of rocks. It is about a mile and a half in length, and one mile in breadth. The castle and all the fortifications are now in ruins, having shared in the general destruction produced by the convulsions of revolutionary France: the town itself suffered much in its appearance, and the inhabitants in their property, from its position in the route of the French troops; scarcely a hotel or mansion of grandeur being left without marks of degradation. Nice has two fine squares, an university, a public library, a theatre, a hospital, and a botanical garden; but the streets are narrow and dirty; it has an inconsiderable port on the

site of ancient gardens, which have yielded to the encroachments of the sea, against which indeed the town is still but inadequately defended.

'Nice has been continually involved in a succession of misfortunes. In the year 1218, 1618, and 1644, but principally in July and August, 1564, the villages of St. Martin, Bolena, Belvidere, Venanson, &c. were nearly destroyed by an earthquake. It is said that the shock was so great, that it stopped the course of the Vesubia for some hours, that chasms opened large enough to receive intire mountains, and that others fell with a frightful crash. Since then the bottom of the port of Villefranche is observed to be lowered.' pp. 13, 14.

In 1799, the inhabitants suffered severely from an epidemic, imputed to the passage of troops.

The manners and character of the Nissards are described as mild, humane, peaceable, complaisant, and lively; they are hospitable, and commonly moral. Their language is the dialect of Provence, mixed with words of Italian derivation; but the French is likely to supplant it in time, as this is the language of the edicts, &c. All the religious ceremonies in use amongst Catholics, are scrupulously observed by the Nissards. Dancing, singing, and music, are their favourite amusements, and the general intercourse of society is similar to that in the neighbouring districts of France. The government is mentioned with praise, though the frequent changes of fortune, and the uncertain state of present affairs, preclude that public confidence which is necessary to general comfort and prosperity; the police is well regulated; a board of health is formed by the principal physicians and surgeons of the town, who frequently assemble to discharge the duties of their office. The commerce of Nice is trifling; but it possesses valuable manufactories of soap, paper, and leather. Provision is high, though the market is well supplied, and the dessert is at all times rich and abundant. House rent also is dear, and the apartments are not very comfortable. The view of Nice, its port, bridge, river, and suburbs, is delightful. The country on the opposite side of the Var, is the seat of picturesque beauty and fertility, though the sad traces of republican fury are distinguishable, in shattered villas and a scanty population. Indeed Nice and its territory contain scarcely two thirds of the number of inhabitants resident there previous to the war; so fatal has been the influence of conquest, disease, and emigration. The vicinity of Cimiez and the plain of Fouchaud are particularly mentioned for striking scenery. Our readers shall now judge of Mr. D.'s descriptive powers.

'There are many agreeable *coup d'œils* from the banks of this river, (the Var) which are not a little heightened by the murmuring noise of the waves

so distinctly heard, owing to the silence of the vallies, through which several streams run to join their waters with those of the Var. In rainy weather, and during the melting of the snows, this river becomes equally rapid and dangerous.

'On every side valleys and hills alternately charm the eye with the endless variations of their height, figure, position, and cultivation. Not a mountain can be ascended without producing the agreeable contrast of hill and vale, enriched with a profusion of sweet scented herbs, and diversified with flowers in all the various garbs and glowing hues of nature. In one part a sterile rock lifts its lofty head amidst luxuriant vegetation, and attaches us yet more fondly to the surrounding gaiety. In another, the industrious spirit of man has covered the base and summits of a lofty hill with the vine, the olive, or the fig tree. The valleys are enchanting, and produce every where oranges, grapes, and almonds.

'There are several pleasant villages in the plain of Nice, none of which however comprise more than a few houses; one, amid its rural beauties, contains an excellent house, which commands a view of the sea, a good garden, reservoirs, and fountains. To this delightful residence a small chapel is annexed. It is situated in a valley, directly under the abrupt division of one of the hills, surrounded by olives, almonds, figs, and corn.

'Not less eminent for its striking scenery is Chateau-neuf, the abode of the prefect of the Maritime Alps. What exquisite gardens, and how elegantly adorned with fountains, cypress trees, and all kinds of fruits and flowers! I do not in truth recollect a walk, whichever road you may choose, where there are not some interesting objects, now meeting, now retiring from the view, something romantic and picturesque, ever varying the interest of the scene. An endless variety leaves no satiety on the mind. There may be some spots, particularly at the foot of mountains, where the soil is not so productive; but I remember none where fruit trees, corn, and vines do not flourish in perfection.

'The pasturage is plentiful, and kept in good order, though the roads are almost impassable in particular spots, which in some degree diminishes the pleasure that we might otherwise enjoy. One pathway leads to many others, and one fine scene discovers a thousand still more engaging. The freshness of an extended foliage on the summit of the hills tempers the burning rays of a meridian sun, and affords in the midst of summer a cool retreat. In winter a southern aspect receives those genial beams which are seldom felt in any other part of the world with equal delight and satisfaction. The same mountains which protect you from the heat at one season, and save you from the unwholesome vapours of damp and cold at another, are covered with a copious growth of shrubs, fruit, and herbs, which encourage exercise, and amuse the mind.' pp. 47—51.

The olive, lemon, orange, palm, vine, and all the trees common to the climate, are found in the vicinity of Nice, as well as the pomegranate, pistachio, and jujube. The climate is temperate and healthy, though occasionally affected by the local winds of Provence, particularly the *Mistral*, which is cold and piercing; the *Sirocco* is felt, though very rarely. The winters are by no means severe. The opinion of Dr. Davis concerning the superiority of Nice, in this respect, to

site of ancient gardens, which have yielded to the encroachments of the sea, against which indeed the town is still but inadequately defended.

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other countries in the same latitude, is confirmed by apt quotations from letters of La Lande, Sulzer, and Thomas. We copy his remarks;

'I have no doubt but that Pisa, Genoa, Hyères, and Montpellier, have all certain advantages for the residence of invalids; but the exhalations from the plains of one, and exposure to the north wind of another, are inconveniences which do not accompany an abode at Nice. If you made choice of Pisa or Genoa to reside at, you could remain there during the depth of winter only, as the excessive heat of the sun would oblige you to decamp to the northward at the commencement of spring, whereas you may with pleasure remain at Nice till the month of May. You would, at least, be glad to quit Genoa long ere this; and, as far as regards a comparison of climate with Montpellier and Nice, I do not hesitate to say the latter has an infinite superiority.

'The country, for an extensive tract around Montpellier, is very level, and consequently exposed to the influence of winds coming from every point of the horizon. The air there is commonly too sharp for consumptive persons, and the extreme damp that prevails during the winter months would be found highly detrimental to many constitutions. Where the atmosphere is loaded with vapour, as in the neighbourhood of Montpellier, and exceedingly cold at the same time, we must allow that a residence in it is not likely to favour the removal of a pulmonary complaint.

'Those who quit Nice to pass a short time at Montpellier, always express the sense of cold they experience by the transition.

'If, for the sake of discussion, we were to place the two spots in the same geographical position, one open on all sides, as Montpellier, the other closely encircled by mountains, as Nice, we should have no difficulty in declaring in favour of the latter country for the abode of the valetudinarian.' pp. 108—109.

A copious meteorological table is given from March 1802 to January 1803 inclusive.

Dr. D. proceeds to describe the adjacent country and the surrounding towns, and mentions incidentally the celebrated names of Paul Lascaris, Cassini, and the two Maraldis, Theophilus Rainaud the Jesuit, the two Vanloos, Alberti the lexicographer, and others, who were natives of different parts of this vicinage.

The latter part of the volume, to the extent of about 150 pages, is occupied with a History of Nice, including the foundation of the mother colony of Marseilles by the Phocæans. It was built B. C. 340 by the Marseillois, who had been struck with the beauty of the situation, in the course of the incursive warfare which they had maintained with the Ligurians for more than two hundred years. Its name is supposed to be derived from νικη, in allusion to the triumph of the Greek settlers over the barbarians. In 48 B. C. the Marseillois and Nissards were obliged to yield to the Roman arms. After this period, Nice insensibly decreased in consideration,

while Cimiez was studiously encouraged by the Romans, who peopled it in the first century of the Christian æra. This latter city is situated on an eminence opposite Montalban.

Few places perhaps have witnessed a greater variety of revolutions and of masters, than the city of Nice, from the commencement of the irruptions of the Gothic tribes, to its last subjection by the French republicans. These vicissitudes render it a more interesting subject for history, than might be expected from its actual insignificance. Dr. D. has evidently bestowed some pains on this part of his book, and deserves praise, in many respects, for the manner in which it is executed.

Our good author's constitution may have improved by his residence at Nice, but his style is not sound; we mention two or three complaints which he may find it not impossible to cure before our next interview. Sometimes it has a sort of unnatural, dropsical swelling at the lower extremities; at other times it alarmed us by hysterical *ohs* and apostrophes, and when we were told how the mind "revolves" at the "sublime cogitations" of Zimmerman, we supposed it a little delirious. Exercise, good society, caution, and tranquil reflection, are the best remedies we can prescribe. Yet, on the whole, we have read Dr. Davis's work with pleasure; and must admit that he has displayed industry in the collection of materials, taste in the perception of beauties, and benevolence in earnestly recommending a salutary residence to the numerous sufferers from pulmonary diseases.

A view of Nice in *aqua tinta* is prefixed, of which the execution is much inferior to the design.

Art. VII. *The Beneficial Effects of Christianity on the temporal Concerns of Mankind, proved from History and from Facts.* By the Right Rev. Beilby Porteus. D.D. Lord Bishop of London. Second edition. pp. 90. Price 5s Cadell. 1806.

Art. VIII. *Tracts on Various Subjects:* all of which have been published separately before; and are now first collected into one Volume. By the Right Rev. Beilby Porteus, D.D. Bishop of London. 8vo. pp. 530. Price 9s. Cadell. 1807.

THE second of these publications came upon us like a reproach for having neglected the first, which it includes, with several other pieces by the venerable Bishop of London. We shall endeavour to offer a sketch and estimate of the separate work, subjoining a cursory description of the other contents of the collection.

This essay is adapted to display the beneficial effects of Christianity on the temporal welfare of *man*, generally; not on that of *Christians*, specifically. This circumstance we state

with a feeling of its importance, and with the greater anxiety, because we have not perceived any express intimation of it in this sensible and useful tract. Christianity is considered here in its mediate influence on human concerns; in its operation on man's condition through the institutions of society, as a moral system, not through the means of religious instruction, as a spiritual agent; as improving national manners and conduct, not individual character. In this view, it appears, not like a specific remedy for an epidemic disorder, to be applied to the patient, but like an improved and extended system of cultivation in a country, which has rendered this disorder less prevalent, and its fatal potency less obvious. Such a view of the subject is highly interesting, and on the candid observer must produce the most desirable effects; but he should remember that it is incomplete, lest the other department of the examination be wholly overlooked, or confounded with it as identical. An instance occurs very early in the discussion, where some attention to this distinction would have been peculiarly appropriate, and would also have given much greater strength to the argument advanced. The worthy prelate deems it worth his while to answer the foolish calumny, that Christianity has increased the sum of human misery, by introducing a spirit of cruelty and intolerance, which has desolated the world with numberless wars, massacres, and persecutions. If he could have relied on the impartial good sense of all his readers, he would certainly have left this absurdity to their contempt, instead of claiming their censure against it by one single effort at refutation. He would have been contented with the insertion of his note,* as a full answer from the infidel king, to all the objections of subsequent unbelievers. But in pursuance of his judicious plan, to support what he advances, by argument and fact, he repeats the usual rejoinder in the following terms.

'Whatever mischief persecution has done in the world, (and it has *God knows* done full enough) it was not Christ, but some mistaken followers of Christ, that brought this sword upon earth; and it would be as injurious to ascribe to Christianity, the false opinions and wrong practices of its disciples, however pernicious, as to impute to the physician, the fatal mistakes of those who administered his medicines.'

Now if all or even any communities, or governments, had been truly the disciples of Christ, this argument would have been at least *necessary* to redeem Christianity from the hostile imputation. But we have a right to take much higher ground;

* 'To impute *crimes* to Christianity, says the celebrated king of Prussia, (in his Posthumous Works) is the act of a *Novice*. His word may fairly be taken for the assertion.'

if Christianity had been embraced by the *many*, who nominally professed it, with the just views and holy cordiality of the *few*, who have in all ages been its genuine votaries and exemplars, there would have been *no* wars, *no* massacres, *no* persecutions. The authors of wars and persecutions, the ministers of tyranny and fanatical superstition, have rarely been Christians; they have been only the representatives of corrupt human nature, the determination of whose depravity has been fixed by their situation, and its flagrancy by their power. Deluded, themselves, with the name of Christianity, but ignorant of its nature, and averse from its spirit, they have been generally the slaves of self, and the worshippers, as it might happen, of Lucifer or of Belial, of Moloch or of Mammon. At the same time, we do not deny the occasional lapses and imperfections of the sincerest Christians.

We must relinquish this subject, to attend our excellent author through his examination of the effects of Christianity on national happiness; and although its benefits have been incomparably smaller, than they must have been in societies truly Christian, in communities like the apostolical churches, yet the comparison is glorious to its actual worth, and we think demonstrates its divine original. It has been variously useful, in every nation where it is known, to a far wider extent than it has been truly embraced. As a moral code only, it is so superior to every other system, that mankind have adopted much of its spirit from the mere instinct of present expediency; and, in most nations, its genuine influence has been so far manifested in persons of authority and power, that its maxims have speedily destroyed several sources of evil; it has been established as the system to which it was fashionable and politic to conform, and its awful sanctions have been realized, as a partial restraint, on many who were but nominal converts to its principles. The arms of political power, by means of laws and of education, have extended its beneficent efficacy to manners and opinions, where they could not extend its spiritual essence to the heart. Thus the character of multitudes has become moral, without being pious; and their condition has acquired advantage for the present life, without security for the future.

The advantages derived from the prevalence of Christianity are here considered, as private and public; the former are exemplified in the melioration of the conjugal, filial, and servile relations: the latter, 1, in the improvement of political administration, the extension of personal liberty and security, the superior purity of legal codes, and of judicial decisions; 2, in the adoption of far juster and more benevolent principles, between belligerent nations; 3, in the entire abolition of human sacrifices: in the third section it is proved, that these benefits did

not result from the progress of human knowledge, that Christianity was adapted to produce them, and, by historical facts, that it has produced them.

"The two great banes of connubial happiness," says our author, "among the ancient Pagans, were polygamy and divorce." To all the cruelties which these occasioned,

'Christianity (wherever it is received and professed with any degree of purity) has put an effectual stop. It has entirely cut off that grand source of domestic wretchedness, polygamy; and has confined the dangerous liberty of divorce to one only cause (the only cause that can justify the dissolution of so strict and sacred a bond) viz an absolute violation of the first and fundamental condition of the marriage contract, fidelity to the marriage-bed*. It has provided no less for the security and comfort of the weaker part, than for the sovereignty of the stronger. It has established just so much command on one side, and just so much subjection on the other, as is necessary to prevent those everlasting contests which perfect equality must unavoidably produce. It lays, at the same time, a foundation for encreasing harmony and tenderness by mutual obligations, and reciprocal concessions; and gives to each more frequent opportunities of displaying their affection, by ruling with mildness, and submitting with chearfulness.'

This we think a very good statement, and would only add, that, in this, as in all other cases, *cæteris paribus*, the happiness of the condition is best secured, where genuine Christianity is most reverenced in the family and in the state.

The barbarities to children and servants, tolerated under the much flattered institutions of antiquity, are well described, though much less at length than might have been deemed expedient. The abolition of slavery is mentioned under this latter division, and the total recovery of the Christian name from this horrible dishonour, is humanely anticipated. As one of the sections is devoted to the subject of *human sacrifices*, we

* 'The historian of *The Decline and Fall of the Roman Empire*, has been pleased to observe, (vol. iv. p. 380) that "the ambiguous word which "contains the precept of Christ respecting divorce is flexible to any interpretation that the wisdom of a legislator can demand, and that the "proper meaning of the original word πορνεια, cannot be strictly applied "to matrimonial sin." But if that author would have given himself the trouble to look at 1 Cor. v. 1. he would have perceived that the word πορνεια, not only *may* be applied to matrimonial sin, but is actually so applied sometimes by the sacred writers; and in the place just cited can scarcely admit of any other sense. In this sense it is also used by our Saviour, Matth. v. 32. xix. 9. And this being incontrovertible, it is, I confess, past my understanding to comprehend, how this precept of Christ can be *flexible* to any other meaning than that plain and obvious one which it bears upon the very face of it, and in which it has been hitherto constantly understood; namely, that the only legitimate ground of divorce is adultery.'

think that was the proper place for noticing the slave trade; for what less is that traffic?—that compound of relentless cruelty, and shameless idolatry, that greatest crime against social rights, and against divine authority! Most fervently do we hope and trust that the triumph of virtue over this abomination is not premature, and that the soil of Britain does not sustain that traitor to his country, to the human race, and to the Supreme Lord, who would infect the royal counsels with one whisper in its favour.

The next division of the subject is of very useful tendency, and is sensibly treated; the true state of the people at large, under the best ancient governments, has rarely been well understood; but miserable as it commonly was, we wish there were no instances yet existing in Europe, which even a candid reader would consider as parallels rather than contrasts.

It would be well if the frequency and injustice of wars, had been as materially altered by a public profession of Christianity, as the ferociousness. The following description of ancient warfare is certainly not exaggerated; and if the Asiatic contentions and conquests were introduced, it must be a still more frightful picture.

'Perpetual slavery, or an ignominous death (sometimes torture) by the hand of the executioner, were their certain destiny; and even among nations the most polished, and the most celebrated for their private and their public virtue, (such were the *pagan* notions of virtue) we are continually shocked with the desolation of whole countries, with the entire destruction of flourishing and opulent cities, and with the indiscriminate massacre and utter extermination, not only of those able to bear arms, but of the most helpless and unoffending part of the inhabitants, of every age, sex, and condition.

'If we go back to the earliest ages of Greece, Homer very honestly and very concisely tells us, what the general practice in his time was in one of the principal operations of war. "These," says he, "are the evils which follow the capture of a town. The men are killed, the city is burnt to the ground, and the women and children are doomed to slavery*."

'The descendants of Homer's heroes, in subsequent ages, did not in this respect degenerate from their ferocious ancestors. On the contrary, they kept constantly improving on those models of barbarity. After the taking of a town, and sometimes after the most solemn promises and oaths that they would spare the lives of the besieged, they murdered every human creature in the place, not excepting even the women and children. Instances of this sort occur perpetually in the Peloponnesian war, as well as almost every other.'

In this part of the subject, the aggravated instances of cruelty and injustice, which have been introduced into recent warfare, are noticed, as a proof that the same calamities must revive at the abolition of the Christian Religion, in any community, as formerly ceased at its establishment.

* Il. ix. v. 590.

Concerning the prevalence of human sacrifices in all parts of the world*, it is well observed, that great advancement in civilization was not sufficient to supersede them. The Greeks and Romans, to a late period, were not wholly free from this general taint; and in the polished and luxurious empire of Mexico, 20,000 human victims were annually offered to the sun, during the reign of Montezuma.

In a comparison of public manners, in ancient and modern times, we are surprised that the numberless philanthropic institutions, for the relief of the poor and the wretched, should have escaped the attention of our author. To forego a sensual luxury for the sake of benevolence, was a self denial wholly unknown to the people of antiquity, and the history of their greatest characters affords scarcely an example of such a sacrifice.

The charges against the boasted philosophers of early times, are thus exhibited.

'Yet not one of those great, and wise, and enlightened men of antiquity seems to have had any apprehension, that there was the least cruelty in a husband repudiating an irreproachable and affectionate wife from mere humour or caprice; in a father destroying his new-born infant, or putting his adult son to death; in a master torturing or murdering his servant for a trivial offence, or for none at all; in wretches being trained up to kill each other for the amusement of the spectators; in a victorious prince oppressing and enslaving a whole country from mere avarice or ambition; in putting a great part of his prisoners to the sword, and enslaving all the rest; nor, lastly, when the magnitude of the occasion seemed to require it, in offering up human sacrifices to the gods. So far from expressing (as far as I am able to recollect) a just detestation of these horrid practices, there were several of the most eminent philosophers, that expressly approved and recommended some of the worst of them. Aristotle particularly, and Plato, both gave a decided opinion in favour of destroying deformed or sickly infants†. We have already seen, that this execrable practice was even enjoined by Lycurgus, yet the humane Plutarch sees nothing unjust in *any* of his laws, and considers him as a completely perfect character. Thucydides relates the massacre of two thousand Helots by the Lacedæmonians in cold blood, and a multitude of other shocking barbarities, committed during the Peloponnesian war, without one word of censure or disapprobation; and Livy describes innumerable scenes of a similar nature, with the most perfect indifference and unconcern. Homer goes still further. He expressly approves and applauds the deliberate murder of all captives without distinction, even infants at the breast, and pronounces it to be *perfectly right and just.*‡ And even Virgil, the tender, the elegant, and pathetic Virgil; he who, on other occasions, shews such exquisite

* This fact has been questioned, but on very insufficient grounds. See *Hist. de l' Acad. des Inscrip. &c.* Vol. I. p. 47. *Rev.*

† 'Aristotle Pol. l. vii. c. 16. Plato de Rep. l. v. Plut. in Lyc.

‡ Il. l. vi. v. 62. αισιμα παρειπων. The poet seems even to have thought it an act of duty and of piety; for so the word αισιμος sometimes imports. See Scapula, Hesychius, Stephens, &c.'

feeling and sensibility, represents his hero as offering human sacrifices, without the smallest mark of horror or disgust;* and has not only selected the shocking punishment of the Alban dictator, as a proper and graceful ornament of the shield of Æneas, but has dwelt on the dreadful circumstances of it with an appearance of complacency and satisfaction, and seems even to exult in it, as a just retribution for the crime of the wretched sufferer.' pp. 400—402.

After reciting a few of the clear and recorded effects of Christianity in the suppression of sanguinary customs, and repeating the testimonies of Gibbon, Bolingbroke, and Rousseau † to the unrivalled excellence of the Christian Religion in its actual tendency, the Bishop observes,

'We have seen that the predominant feature of paganism, or what is now called philosophy, (which is nothing more than paganism without idolatry) is CRUELTY in the extreme. All its steps are marked with blood. We have traced its ferocious temper in the civil policy, the laws, the domestic institutions, the wars, and even in the most solemn religious rites of the ancient heathen world.' p. 413.

In another place, philosophy is described to be the "wild pernicious doctrines" of Voltaire and his coadjutors: and the French Revolution is frequently referred to, as a specimen of its influence. We apprehend some inaccuracy in the manner of mentioning philosophy. The definition given in the sentence just quoted, is evidently exceptionable; paganism without idolatry, (which includes perhaps mythology and a future state) must be simply the pagan system of morals; now it is well known, and it is here admitted, that the "natural religion" of the infidel philosophers is far superior to the heathen, inasmuch as it is indebted to the Christian system; this is the code which many of them speculatively maintain, and by which they claim to be appreciated; the predominant feature of which, is certainly not cruelty. Voltaire and others unquestionably acted on a very different code themselves, a code of the most sensual and selfish order; and they insinuated its principles with the utmost art and assiduity; but it no where appears in a distinct and tangible form. They did not avow any direct hostility to morality; but professing a zeal for its honour, disrobed it of the sacred sanctions by which it was protected, and ensured its destruction under the pretence of displaying its charms. It was the denial of Christian truth, rather than the invention and assertion of erroneous sentiment, that constituted the crime of these philo-

* Æn. x. 518. xi. 81.

† It is admirably well said by this writer,—La Philosophie ne peut faire aucun bien, que la Religion ne le fasse encore mieux; et la Religion en fait beaucoup que la philosophie ne sauroit faire. Emile, T. iii. l. 4.

sophers; and their system should be termed infidelity, from what it rejected, rather than philosophy, from what it maintained.

The corrupt principles of human nature need no stimulus from a new code of pernicious principles; they only ask freedom from restraint. Thus disenthralled, they are fully competent to the production of whatever was nefarious and horrible, in the revolutionary annals of France. It is not surprising, therefore, if these abominations surpassed any example of the heathen world; because infidelity breaks away *every* species of moral habit, and *every* impediment to the wildest abuse of the faculties. It is not paganism, for its theory is fairer, and its operation considerably worse.

We have not room to add any other remark on this subject, than that infidelity was far from being the *only* cause of the revolution in France; many other circumstances operated to produce this amazing convulsion; at the same time, we believe that *this* occasioned it to exceed, in its ruinous influence, any similar catastrophe. The state of manners and principles in England, in the seventeenth century, was exceedingly different; and so was the progress of its political commotions. The disturbances of England were an earthquake of small extent and force, which threw some parts into a better position, prepared others for improvement, and established the whole on a safer basis; that of France was the overthrow of a mountain of accumulated grievances and oppressions, whose resistance produced the more aggravated ruin, and from whose centre burst forth a torrent of furious and infernal principles, assailing the heavens in defiance, and spreading the earth with devastation.

On quitting this separate tract, we feel pleasure in expressing our warm approbation of its plan, and of its general execution; while it must gratify every sensible reader, its brevity and simplicity adapt it for the perusal of youth, especially of those who are inclined to abandon revelation and experience, for sophistry and scepticism. The appendix contains a number of pertinent and pleasing illustrations.

The first tract in the Collection, is the Memoir of Archbishop Secker, (1770)—one of the most instructive pieces of biography that we know, and worthy of particular attention from every member of the Established Church, from the cure to the primacy.

2. An earnest exhortation to the religious observance of Good Friday, addressed to the inhabitants of Lambeth. (1776)

3. A letter to the inhabitants of Manchester, on occasion of the earthquake, (1777). A seasonable and serious exhortation; the following sentence it may be lawful to use, but considering

its liability to abuse, we doubt its expediency. "Your first business is to render yourselves worthy (by a holy life and reliance on the merits of your Redeemer) of the Divine protection."

4. An Essay towards a plan for the more effectual civilization and conversion of the Negroe Slaves on the Trust Estate in Barbadoes, belonging to the Society for the Propagation of the Gospel in foreign parts. (1784) The ill success of the previous system is mentioned, and the probable impediments enumerated; we should think a reference to the successful progress of the Moravians in the Danish Islands, would suggest other causes of failure, and more effectual measures for the future. Whether any improvement has appeared, since the composition of this memoir, we are not informed.

5. A primary charge to the Clergy of the Diocese of London (1790) recommending Sunday Schools, provision for curates, and residence.

6. A charge to the Clergy of the same Diocese (1794). Guarding them against the infidel philosophy.

7. A Letter to the Clergy of the same Diocese, on the profanation of the Lord's day. (1797)

8. A charge to the Clergy of the same Diocese (1803. Cautioning them against itinerants, (whose preferring deserted or neglected parishes, as the scene of their labours, is not imputed to any other motive, than the chance of gaining a footing;) and congratulating them on the advantages of an establishment. In the Appendix to this charge, the Calvinistic tenets are classed among the erroneous doctrines of self-appointed teachers, and are said to have been attended with fatal consequences. It is said also, that they are clearly proved to be neither consonant to Scripture, nor to the genuine doctrines of the Church of England. If this be exactly right, the late learned Bishop of St. Asaph was certainly wrong. See E. R. Vol. III. p. 258.

9. A Letter to the Clergy of the same Diocese, on the neglect of kneeling at Church, when the liturgy requires it. (1804)

10. Beneficial Effects of Christianity. (See above.)

11. A Summary of the principal evidences for the truth and Divine origin of the Christian Revelation. This argumentative and perspicuous tract is, we doubt not, well known to our readers; it has deservedly attained great popularity, as well on the Continent, as in the British dominions.

The reader will now form his estimate of this volume, and decide whether to procure its particular contents in their separate form, or to complete his set of the venerable author's writings, by purchasing this uniform collection.

Art. IX. *The Satires of Aulus Persius Flaccus, translated into English Verse*; with the Latin Text and Notes. 8vo. pp. 232. Price 7s. 6d. boards—*l. p.* 10s. 6d. boards. Johnson, London. 1806.

IT is extremely irregular, as our readers well know, for a translator to begin his preface by vilifying his author; it is contrary to the most respected examples, and indicates a cold calculating judgement that will not be warped by the friendly influence of consuetude. But such a writer is the gentleman before us, whose name he has not put it in our power to mention, and who, slighting such models and sentiments, has treated his original with very little deference. We copy a few of the boldest strokes in this extravagant caricature of Persius.

'His anxious compression tires and disgusts.—His phrases are cropped and intricate, confused in grammatical construction, and inartificial in verbal arrangement. The transitions are broken and unconnected. Their abruptness weakens and obscures the force of his reasonings, and at times makes them utterly incomprehensible. Persius too nearly resembles his own *trama figuræ*. The outline of the figures upon his canvass is too prominent. We behold a coarse, bold, and powerful sketch, without the necessary filling up, and softening of contour. The robust bones and sinews of the skeleton are indeed abundantly visible; but no brilliancy of colouring conceals their unseemly nakedness from the eye, and makes them pleasurable to the imagination!' Pref. p. xi.

This is certainly too high colouring, to give any semblance of the original. Persius is in verse, we say it with little qualification, what Tacitus is in prose. They have both their acknowledged peculiarities, and perhaps their faults. The poet in one, and the historian in the other, are often lost in the philosopher. Their studied brevity and abruptness of style too frequently occasion perplexity; at the same time that every period teems with thought, and frequently astonishes by its simplicity and magnificence. The ear, indeed, is commonly denied its entertainment; but the mind, though sometimes bewildered in the ruins of time and the blunders of commentators, finds a continual variety of employment, and enjoys the unostentatious and unexpected profusion of images and sentiments.

A comparison between Tacitus and Persius, by no means disadvantageous to the latter, might be carried much farther; yet no one has ever ventured to bestow such ungentle epithets on the Prince of Roman historians. Our author, however, in the character he has given of his original, has certainly shewn the *necessity of a translation:* and if he can also shew that his surpasses preceding versions, he may have gained his principal object. His criticisms and quotations are those of a scholar, generally apposite, and not unfrequently judicious. The parallel which he institutes between Persius, Horace, and Juve-

nal, is a farther proof that his acquisitions as a critic and a man of taste, are far from inconsiderable.

This long preface is followed by a short life of Persius. The life of this amiable Heathen was itself short. He did not see the conclusion of his twenty-eighth year.

We now proceed to the translation; which, as the best way of estimating its merits, we shall give the reader an opportunity of comparing with the similar attempts of other writers.

In order to avoid inconvenient prolixity, we shall confine ourselves to the fifth Satire, which has been justly termed the master-piece of Persius. Of the first extract we shall subjoin Dryden's version, and of the second, that of Howes*.

PERSIUS.

' ————Heu! steriles vere, quibus una Quiritem
Vertigo facit! Hic Dama est, non tressis agaso,
Vappa et lippus, et in tenui farragine mendax.
Verterit hunc dominus, momento turbinis exit
Marcus Dama.—Papæ! ¶ Marco spondente, recusas
Credere tu nummos? Marco sub judice palles?
Marcus dixit, ita est: assigna, Marce, tabellas.
¶ Hæc mera libertas: hanc nobis pilea donant. Sat. V. 75—82.

DRYDEN.

' That false enfranchisement with ease is found:
Slaves are made citizens by turning round.
How! replies one, can any be more free?
Here's Dama, once a groom of low degree,
Not worth a farthing, and a sot beside,
So great a rogue, for lying's sake he ly'd.
But with a turn a freeman he became;
Now *Marcus* Dama is his worship's name.
Good gods! who would refuse to lend a sum,
If wealthy Marcus surety would become?
Marcus is made a judge, and for a proof
Of certain truth, *he said it*, is enough.
A will is to be proved, put in your claim,
'Tis clear, if Marcus has subscrib'd his name.
This is true liberty, as I believe,
What farther can we from our caps receive,
Than as we please without controul to live.'

The present translator thus renders the passage.

Persius loquitur.

' Ye senseless dolts, in whom these fancies grow,
That one turn round true freedom can bestow.

* Vide Ecl. Rev. Vol. II. p. 912.

See Dama there! a low-bred, drunken slave,
A liar, blear-ey'd, and a paltry knave:
Let but his master turn him round, and straight
He's *Marcus* Dama made, a man of weight.
Absurd!

Objector.

——— Would you yourself refuse to lend,
If Marcus sign as surety for his friend?
See Marcus judge! his justice do you fear?
A witness too, his deposition's clear.
The will to finish we subscription need,
Then prithee, Marcus, ratify the deed.

Persius.

And this is freedom, unrestrain'd and pure:
What noble blessings do our caps procure!' p. 174.

From a comparison of the two translations, we do not, in this instance, hesitate to give preference to the latter. Dryden is much more paraphrastic, and not more redolent of the spirit of his original. Here, as in all his larger productions, he betrays that slovenly haste, which is a constant dishonour to his genius, and a hindrance to his reputation. He has often mistaken, and still oftener weakened, the meaning of Persius. And, notwithstanding the liberty of his periphrases, there is neither point nor elegance to palliate such a liberty. The eighth line in Dryden is happily touched; and the "*In tenui farragine mendax*," is forcibly represented. But the present translator's "low-bred, drunken slave," and his making "Marcus sign as surety for his friend," are closer, and better translated, than the corresponding lines in Dryden.

Just before this passage, the comparison of an idler, always behind hand with his good resolutions, is very inadequately rendered;

'Nam, quamvis prope te, quamvis temone sub uno
Vertentem sese, frustra sectabere canthum,
Quum rota posterior curras, et in axe secundo.

'For like the wheel the hindmost from the pole,
You still pursue, without o'ertaking roll.'

The first line is absolute nonsense, and the second is weak and aukward.

We shall now produce a few lines from Mr. Howes, that the reader may more conveniently estimate the merits of our anonymous bard.

PERSIUS. (*Luxuriæ loquitur.*)

——— Quo deinde, insane, ruis? quo?
Quid tibi vis? calido sub pectore mascula bilis
Intumuit, quam non extinxerit urna cicutæ.

Tun' mare transilias? tibi torta cannabe fulto,
Cœna sit in transtro? Veientanumque rubellum
Exhalet, vapida læsum pice, sessilis obba?
Quid petis? ut nummi, quos heic quincunce modesto
Nutrieras, pergant avidos sudare deunces?
Indulge genio, carpamus dulcia; nostrum est,
Quod vivis; cinis et manes et fabula fies.'

HOWES.

'What are you seeking, madman? do you know?
Why all this hurrying? whither would you go?
What frantic fires within your bosom rage,
That loads of hemlock never can asswage?
You tempt the ocean? *you* the ocean brave?
You court the hardship of the wind and wave?
You get your dinner, perch'd upon a cable,
The deck your parlour, and a plank your table?
You suck from the broad can, besmear'd with tar,
The musty lees of Veian vinegar?
And all for what? why truly not content
To nurse at home a modest five per cent,
You must, the faster to increase your store,
From every hundred pounds thresh out five more.
Indulge your genius, drive dull care away,
And seize the pleasures of the present day.
To mirth and joy the passing moment give,
For not to live with me, is — not to live.
Think, timely think, how soon that mortal frame
Shall sink in dust, a phantom and a name.'

THE PRESENT TRANSLATOR.

'What means the madman? whither would he go?
What mighty blessings will this whim bestow?
Such raging heats your bilious bosom swell,
Not urns of hemlock would the fever quell.
Will *you*, forsooth, sea-meals contented eat,
A bench your table, and coil'd ropes your seat?
Will *you* the sailor's vapid beverage drink,
From squabby cans inhale a pitchy stink?
What object tempts you? wherefore thus obtain,
With increas'd danger an immoderate gain?
Your monies here fair interest will bestow,
Why should the five a toilsome dozen grow?
In pleasure revel, cull life's sweetest flowers,
Her joys are many, and the gift is ours.
Nought will remain, arriv'd at life's last goal,
But sordid ashes, and a fabled soul.' p. 190.

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In noticing Mr. Howes's specimen of his promised translation of Persius, we expressed our wish to see his plan completed; and that wish is but little abated by the appearance of

this publication. We would not prematurely give an absolute decision from a single page or two, chosen as to the subject, and no doubt polished at leisure with the utmost assiduity; yet, *si sic omnia*, we should boldly pronounce Mr. H.'s translation of Persius, the best that has appeared in the English language. Almost every line in the above specimens, we think, will justify this preference.

The present translation, nevertheless, has considerable merit; it would indeed have deserved great commendation, if the numerous faulty passages had been improved with sufficient care, and the whole rendered similar to the most free and spirited parts that are occasionally interspersed. We are surprized that the admirable line which follows our extract, and which our readers ought to associate with every object and occurrence of life, should be so diffusely, yet so imperfectly translated.

> 'Vive memor leti! fugit hora; hoc, quod loquor, inde est.'
> Sat. V. 153.

The more important hemistich is wholly omitted, in the following feeble amplification.

> 'Our time hastes onward, nor can endless last;
> Observe the instant, while I speak, 'tis past.'

Another, among many inadvertencies, is the 147th line of the sixth satire, which has only eight syllables.—The rhymes are not generally so incorrect, as might have been expected from the occurrence of such as *Greek* and *treat*, *big* and *rib*.

The translator, however, has evidently studied and understood his original; and his version, for the most part, expresses it intelligibly. He has judiciouly marked out the interlocutors in the abrupt and confused dialogue of Persius, by paragraph marks in the original, and by inserting the names of the *Dramatis personæ* in his trasnlation. This is an essential aid toward understanding one of the most difficult of Latin poets.

Art. X. *A Treatise on Forming, Improving, and Managing Country Residences;* on the choice of situations appropriate to every class of purchasers, &c. with an Appendix, containing an Enquiry into the Utility and merits of Mr. Repton's mode of shewing Effects by Slides; and Strictures on his Opinions, &c. By John Loudon, Esq. F.L.S. 2 vols. 4to. pp. 750. Price 3l. 3s. Longman and Co. London. 1806.

THE ideas of *taste* and *fashion* have often been confounded, although they are essentially distinct: the one is founded on nature; the other on caprice. The principles of taste are permanent; fashion is too fleeting to think of principles. The

proper office of taste is the advantageous decoration of nature; but, the whimsies of fashion too often set nature at defiance, and delight in combinations, to which however the eye may be reconciled by custom, the judgement can never be persuaded to consent. Fashion delights in expense, adds decoration to decoration without reserve, and often without meaning: substitutes riches for beauty, misapplies vast powers, and after immense toil, changes the whole of her operations for something that is new, more expensive, and totally contrary in design, disposition, and effect.

The *simplex munditiis* of Horace is a phrase difficult to translate, and the principle which it recommends is still more difficult to exemplify; but it is of supreme importance in the decoration of nature. When art proposes her plans of improvement and ornament, the difficulty is to restrain her interference within proper limits. Elated with her own creative powers, she too often employs them incautiously; and the danger of injury from excess is far greater than that from deficiency. That elegant and chaste simplicity to which all competent judges pay willing homage, like the magic termination of the rainbow, eludes our grasp; it is at once real, yet illusory; all feel its influence, but none can describe or explain it.

But in this pursuit, as in all others, it is important to generalize; we should investigate the principles on which we have been pleased with certain objects, that we may produce in other cases, the same capacity of pleasing, without a servile imitation of the same objects. Instead of stealing the coin, we should dig for the ore.

The necessity of skill and science in the laudable attempt to embellish the appearance of nature, must be obvious; without it, much will be done, that will need to be undone, and great disappointment, expense, and disgrace must be the issue. Opinions, however, entirely different, and even contradictory, have been held among us, as to the most effectual means of embellishing the landscape of our country. Stiff formal lines, and artificial figures, were formerly the height of the fashion; but these, having no originals in nature, were at length expelled, for more congenial beauties. The accidental advantages of the ground were sought and improved, and a scenery arose worthy of the Nymphs and Dryads of ancient fable. Further refinement insists, that this also was imperfect; and we are now directed to dismiss the belts, the clumps, the dotted trees, and the *feeble* rivulet of former artists, and to adopt groups, woods, and open grounds. Each style has its excellences; the error consists in forcing nature, and the excellence consists, in adapting the exertions of art, so coin-

cidentally with the natural character of a place, that the result of all the parts shall be elegant, harmonious, yet diversified beauty. This is the endeavour of taste, whatever may be the dictate of fashion.

We are led then to consider order, appropriation, and association, as indispensable principles in the art of decoration; and works, like that before us, which profess to explain these principles, and to direct their application, are intitled to our favour, by their very nature and intention.

Mr. Loudon is well known as a scientific man, who has had great practice in laying out grounds, and improving the ornamental appearance of estates, in different parts of the island. Accustomed, from his infancy, to the extensive and majestic mountain views of Scotland, to the foaming cascade, and to the frowning precipice, he regards the milder features of southern landscape as tame, and unimpressive; and boldly denies the claim of those artists, who have principally or solely studied the richer scenes, to the superior honours of their profession.

We could wish indeed, that he had less indulged himself in acrimonious censure, especially of Mr. Repton's valuable treatise; as the only one published on the Science of Landscape Gardening, it certainly should have met with more candid treatment from a brother artist. That gentleman has too much good sense to assert that his book is *perfect*; but it would have been much handsomer in Mr. L. to praise its commendable qualities, than to cavil at some parts, whose merit is dubious, and to derive a gratification from stigmatizing others as absurd. It is seldom that the *principles* of art are perfected at once; the *practice* of art never is: slow in its progress it improves by degrees, and cannot reach any permanent honour, but at the expense of many trials and various errors. As *we* are influenced by this consideration, we shall not deny that Mr. L. has promoted the advancement of the art by illustrating some of its principles; nevertheless, we frankly acknowledge, that the merit of his book, is not, in our opinion, equal to the rank which it holds in the Author's estimation; and that, while many of his maxims and observations deserve commendation, there are some which partake more of vanity than of wisdom.

We commend the extensive view which Mr. L. has taken of his subject. His introduction states the pleasures, and the advantages of a country residence, comprising also a slight history, mingled with some ill-nature, of the art of laying out grounds, as lately practised among us. He bestows a whole book on taste, some parts of which had better have been omitted; but he discovers a laudable anxiety that the principles of landscape painting should be vested with due autho-

rity, when the improvement of grounds is under consideration. He also offers his sentiments on architecture, and its different styles, Gothic and Grecian. He discusses public and private buildings, cottages, houses, palaces, and their construction. He next adverts to agriculture, to horticulture, to the cultivation of exotics, and to the requisite buildings for that purpose. He enlarges on picturesque improvement of estates, considers ground, rocks, stones, wood, plants, water, buildings; in short, all the ingredients of landscape scenery, not forgetting animals *wild* and tame. This occupies his second volume, which affords many good remarks, on ornament, utility, profit, the kinds of trees, and timber, their arrangement, management, &c. &c. The different styles of country residences, their situations, and accommodations, have occupied much of Mr. L.'s attention. He concludes his work with an Appendix, which is a direct attack on Mr. Repton. Our readers will perceive that the contents of these volumes are extremely multifarious; and that to analyse them attentively, would be unreasonably tedious.

We have read with attention the principles of taste proposed by Mr. L.; but cannot boast of perfectly understanding them. We conjecture, that this is partly occasioned by his using terms in a mode of application, which is not customary, at least on this side of the Tweed. A few instances may at once explain, and justify our remark.

We have never before heard of "*moral* evil" connected with forms and other qualities of surface, such as, "gentle undulations, and insensible transitions:" p. 38. and our author must excuse us, if we deny, that "picturesque beauty is *characterized* by *roughness*, *abruptness*, and *irregularity*." p. 40.

We deny too that "elegance changes its meaning with the fashions," p. 42. and we think that what the author intends, is very ill expressed, when he "notices the *formation of the sense of taste*, by the union of the five elementary senses." p. 44.

We readily admit, that "the limited sphere of life of some individuals," may not have permitted them to acquire a "knowledge of objects of taste;" but, how this should "*vitiate their natural faculties*," we cannot discover. p. 48.

We have always supposed that "aërial perspective," was of great use in "keeping:" but, by what means "keeping *produces* aërial perspective," exceeds our comprehension. p. 56.

In p. 646. Mr. L. speaks of preserving "a space along the margin and rivulet as pleasure ground, in which exotic shrubs and flowers are to be distributed *in natural* like groups and thickets. All the rest of the grounds are *fed with* deer, horses, cattle, sheep, &c."

We must be permitted also to dissent from every proposal for bending and warping trees of any kind, from their natural course of growth. p. 447. If nature directs one kind of tree to shoot upright, art is misapplied in forcibly forming it into curves; if curves are wanted, seek trees of other kinds. We know that this practice has been suggested by a purveyor of ship timber, (though we believe it has not been found profitable); but how an improver of grounds and professed follower of nature could be induced to recommend it, and to lay down directions for curving of trees, which are naturally straight, firs and pines for instance, it might have been charitable in Mr. L. to inform us.

We doubt also the propriety of building churches always in the same form.

'The general masses of this form, says Mr. L. should *in no situation* be altered, though their magnitude may differ;—the reason for preserving the form *always the same*, is chiefly, that in *some* cases, where the sublime cannot be produced by magnitude, from the limited extent of the building, the form, though of less size, may from association of ideas, produce this effect.'

In other words, structures capable of the greatest beauty and magnificence, are not to derive advantage from this circumstance, but must conform to "churches dwindled into mere barns, as is the case with a number of the country churches in Scotland and Wales."

A ramble in Lincolnshire would answer all our author's remarks upon spires.

But, though we think Mr. L. has, in these, and other instances, expressed himself awkwardly, yet we give him due credit for many correct and just ideas. We approve highly of his intention in combining the boundaries of a park with the surrounding country, when the prospect is interesting: his observations on preparing ground for planting, trimming trees, when rising into woods: his recommendation never, or very rarely, to plant *single* trees for ornament in grounds, but at least two together; his advice in favour of the planting of trees in hedge rows, in which all who have seen some parts of Essex and Hertfordshire will coincide, and which converts a country into a park; his partiality for the oak, and many other particulars, have our entire approbation. It will give us pleasure to transcribe some of his observations, for the use and the amusement of our readers.

The best part of Mr. L.'s work, in our opinion, is that which relates to the management of plantations. In this he speaks like a man of observation, good sense, and experience, and we believe that many of his hints are worthy of adoption. He does not even forget the minor articles of plantation improvement.

'Every HEDGE (he justly remarks), should be well cleaned and defended for five or six years after it is planted; and in the mean time, its sides should be trained in a tapering form with the hedge knife. The great art of preserving hedges fencible, after they are raised, consists in keeping them three or four times broader at the bottom than at the top. By this means, every part has the full advantage of the sun, air, and rain; it grows equally thick throughout, and particularly below, where it is most necessary.—In pruning a hedge, the bill or knife should be used, as being preferable to the shears. The latter *bruise off*, rather than *cut over* the twigs; but the knife cuts off the twigs clean and smooth. By this means, they throw out fewer shoots, but those are of greater strength; and the hedge is equally thick in every part without being crowded.' p. 542.

The proper thinning of plantations, is an article of great consequence; but, says Mr. L.

'This operation has been so generally neglected in Great Britain, that few plantations contain one half, and many not one fifth, of the timber they would have contained, had they been properly thinned. Artificial thinning is only assisting nature; hence leaving natural woods to be thinned by time, would not be economical; and those who argue from the effects produced by time in natural forests against thinning artificial plantations, do not consider the difference between them, and forget that counteracting or forcing nature is very different from gently assisting her in her operations. Let me remark to such, that in artificial plantations, the soil is equally cultivated, and the plants are put in the ground much about the same size, and at the same time. Hence, they rush up together all of the same height, producing neither beauty nor timber, and none being found so strong as to take the lead and destroy the rest, they grow in this manner until they are so crowded as to exclude air and moisture. Then, unless previous aid has been given, the whole plantation dies together. Instances to corroborate this will be seen in several parts of Perthshire and Yorkshire, and near the road between Glasgow and Hamilton. In most plantations the fir tribe has been introduced either for ornament or shelter. Where thinning is practised, too large a proportion of these firs are left. Hence, from their comparatively quick growth, such plantations have a disagreeable sameness throughout; and as most of them are made in the same manner, this appearance extends over the whole island. The plantations where thinning is principally requisite are those intended for groves. In woods and copses, none require to be taken out but the nurse plants, where any have been planted. Plantations of the fir tribe should be gradually thinned, beginning after they have been five or six years planted, and continuing for ten or twelve years; after that time thinning becomes pernicious. The trees thinned out should always be grubbed up by the roots: for when these are allowed to remain, they check the progress of the remaining trees. Plantations of firs are sometimes, and very properly, left without thinning, and cut wholly down as a crop when fifteen or twenty years old. This is generally the most profitable mode of planting on thin, bare soils in the neighbourhood of mines. Groves of deciduous trees should be thinned out after the same manner; only, the operation may go on till the trees have arrived at nearly their full size. Woods require no thinning—Copsewoods require less thinning—Wherever ornament is in any degree

considered, the trees or copses left, should not be equidistant from one another, but, in groups of irregular thickness.'

Mr. L. affirms that "the damage which many plantations suffer for want of *draining*, particularly all the Royal forests, is incalculable. Many thousands of acres would, by this operation alone, be rendered of *twenty times their present value*." We recommend this hint to those whom it concerns; the inducement to pay it suitable attention, is surely of no trifling magnitude.

Ship timber for the Royal Navy is scarce, and is likely to continue so, while the most profitable time to fell oaks, is at fifty or sixty years growth, instead of eighty or a hundred. It seems that the slowness of its growth in the latter stages, does not compensate by the increase of timber, for the loss in interest of money. Beside the extent, or situation of woods and coppices, Mr. L. attends to various other matters conducive to general improvement. In particular, he describes the formation and courses of roads, which he divides into several kinds. A description of one or two of them, is both amusing and interesting.

'The APPROACH to the Mansion is a variety of ROAD, peculiar to a house in the country. In direction it should on the one hand, neither be affectedly graceful or waving and studiously intercepted by trees; nor, on the other, vulgarly rectilineal, direct, or abrupt. There is a dignity, propriety, and ingenuity, requisite in an approach, analogous to that of addressing a great man to whom we are unknown. In given circumstances it easily presents itself to the mind; and from the simplicity of the whole operations, both of conceiving and designing an approach, it is easily marked out on the ground—easily improved upon—and the execution is mere road making. Avenues have been reckoned the only proper approaches to castles; but there seems no reason in nature for such a rule; and the arguments from antiquity are certainly insufficient to justify their constant re-introduction in such cases. Wherever they exist with good effect, as at Taymouth, they ought to be carefully preserved; and even, in some situations, avenues to mansions, as at Fonthill, or straight private roads through monotonous cultivated countries, as near Wimpole and Wilton, or public ones passing along eminences, as at Callender, may be created with great advantage. The new approach which I designed for North Berwick will pass through a straight level avenue one mile in length, already formed, and containing as its termination North Berwick Law*. At the end of this avenue the road enters a winding valley, with the law or mountain close on the right, shewing a towering cone of wood, rock, and pasture; and on the left the irregular boundary of a plantation in the forest style. It winds in this valley sometimes under perpendicular rocks at the base of the law; at other times through a smooth surface of verdure; sometimes the wood descends to the road,

* *Laws* in Scotland are sharply rising hills, insulated, and visible from considerable distances. *Rev.*

and appears to stretch across the valley; and at other times it retires into dark recesses: every where it is broken by thickets of thorns and hollies, mingled with forest trees; which, with the rocks and cattle, form new combinations on every movement of the spectator. This style will continue another mile, until entering a thick wood, and crossing a brook, it will ascend to the intended mansion. The west and north approaches are shorter, and widely different, but equally interesting. One of these passes along high grounds, and exhibits extensive prospects of the sea, Edinburgh, the noble view of Dirleton Castle, and the opposite coast of the Forth. Another passes through the marine village of North Berwick, and ascends into the park near the ruins of a fine old abbey. And the last proceeds from the shore, through a hollow wooded dell, which bursts into a level valley at the rocky base of the steepest side of the mountain. Nothing can convey an adequate idea of these approaches but a model of the whole residence; a mode which I took advantage of on this occasion, in order to communicate my ideas with the requisite clearness.

'The DRIVE is another variety of road; the intention of which being to shew the beauties of an extensive residence, or of the surrounding country, nothing can be easier than to contrive it. The chief art is, to shew only one species of rural character at a time. The drive designed for North Berwick, first shews a magnificent forest-like park; then enters a dell, and suddenly bursts out of it to a naked, rocky, abrupt sea shore; along this it proceeds some miles, without shewing any thing except the sea; it then turns into a fertile corn country, next enters the woods of Leughie, whence carriages may either return by the approach above described, or proceed to make a more extensive tour of the country.' p. 592.

Mr. L. makes great use of models: and has published five different kinds of models in wood, of his principal improvements. They are sold at a cabinet maker's in London; and convey to workmen very distinct ideas of what they are required to execute. But this is a kind of publication not at present under our cognizance. However, we decidedly commend this idea; because we well know, that many afterthoughts, and variations, of the most important description, are suggested by models; and that they afford opportunities for corrections and improvements, not otherwise to be obtained. Mr. L. has also a curious composition, which may be used without any previous preparation, and by which any gentleman may try upon the model, the effect of any proposed alteration or improvement: a small wire *net*, serves as a scale of measurement.

We feel a pleasure in remarking, that Mr. L. does not forget the moral character of man; and though we cannot but observe some defects in his inferences, and a narrowness in his views, yet we readily grant that familiarity with the striking productions and embellished scenery of nature, has a favourable influence on the mind. We know that retirement from "the crowded mart" to "the cultivated plain," from the contending

interests and passions of men to the serenity of a country residence, were it only a temporary retreat from the temptations of a city, is no despicable assistant to virtue.

——————————— Wisdom's self
Oft seeks to sweet retired solitude,
Where with her best nurse Contemplation
She plumes her feathers, and lets grow her wings,
That in the various bustle of resort
Were all too ruffled, and sometimes impair'd.

"*The effects of the objects of taste* upon the human mind," says Mr. L.,

'Are extensive, and are calculated greatly to enlarge the sphere of enjoyment, and to increase real happiness. The most exalted pleasure consists in the exercise of the social affections and of the imagination. These a taste for rural scenery has a direct tendency to produce. The influence of rural improvement on our families is so great, and the effects which would result from it are so extensive, that, *were this alone attended to, it would in thirty years effect a revolution in the manners of the higher classes* :—a revolution highly advantageous to the state, honourable to the subjects of it, and conducive to the immediate happiness of parents, no less than to the future welfare of their children.'

We must pardon, in a professor, a little enthusiasm for his art: could we attribute to scientific plantations only half of what Mr. L. foresees, it would give us sincere pleasure; and heartily should we recommend to the landed interest, to improve, without delay, the present state of their grounds, in order to improve the minds and the morals of succeeding generations. If this object, however, is particularly dear to any of them, there are plans enough provided for them to encourage, of less questionable and precarious utility.

We shall not enter into Mr. L.'s appendix of censures against Mr. Repton; we have already protested against such asperities, and now repeat our protest. It is of no moment to the public, who first invented or adopted *slides* for shewing proposed improvements. And we can assure Mr. L. and all who are interested in the important inquiry, that long before Mr. Repton's time, they were used without hesitation or compunction. The most extensive as well as mysterious use of slides that we recollect, is in the London 4to. edition of Jacob Behmen's works; the subject of which is the mystical Anatomy of Man; lifting up one slide, which covers his superficies, we have his moral musculage; lifting up a second, we have his bowels; lifting up a third, we see his heart, which is *black* enough in all conscience.

We ought to add a few words on the subject of the plates which embellish Mr. L.'s work; they are mostly well executed, and creditable to the artists employed. As designs, we should

not bestow our praises indiscriminately. Mr. L. should have studied his Gothic with more attention from *English* subjects; many of his designs in this style are neither sanctioned by good precedent, nor by cultivated taste. His forming a plan of an estate distributed according to the principles of Brown and his disciples, is ill-judged and ungenerous. If Mr. L. had taken an important design of Brown, actually executed, and pointed out in a candid manner those improvements which the advanced state of the art enables modern professors to make in the works of former masters, we might have applauded both the design and the designer.

On the whole, Mr. Loudon discovers considerable experience in his profession, and good sense in many of his principles; his book contains an extensive variety of useful observations on the different branches of landscape gardening, and may be consulted with advantage by the judicious surveyor and opulent proprietary. But we cannot suppress our wish that it had been submitted to some true friend and real critic; from such a precaution, we are confident, both his reputation, and the art he professes, would have derived considerable advantage.

Art. XI. *A Dissertation on the Hebrew Roots*, intended to point out their extensive influence on all known languages. By the late Rev. Alex. Pirie of Newburgh. 12mo. pp. 186. Price 5s. bds. Williams and Smith. 1807.

THE extreme diversity of language which at present is known to prevail throughout the habitable globe, cannot be rationally accounted for otherwise than by a supernatural confusion of tongues, as is recorded in our sacred scriptures. So far as the history of languages can be traced, the changes which have occurred in them have been produced by mixture with other languages. Where this cause has not operated, the variations of dialect are trifling between tribes of the same nation, however long, or remotely, separated from each other. So, the same language is spoken in New Zealand, in the Sandwich Islands, and in Easter Island, as at Otaheite, with little more difference than a few peculiarities of pronunciation; although the original language of these Islanders has been so much changed by intermixture with other languages, on the Asiatic continent, whence they were dispersed over the Pacific Ocean, that it can now scarcely be identified.

Three nations, which are still distinguished by radical differences of speech, have chiefly contributed to the population of Europe; the Iberian, which has commonly, but very absurdly, been called Celtic; the Teutonic, or real Celtic; and the Sarmatian, which, according to Herodotus, was a branch

of the ancient Scythian. These nations, however, not only have so much intermixed one with another in Europe, but appear also to have mingled previously so much with other nations, during their passage from various parts of Asia, that their respective origins cannot now be ascertained by the remains of their primitive speech. The Greek, from which the Latin, and thence the Southern languages of modern Europe, have been chiefly formed, is itself evidently compounded of several. The Hebrew tongue, though it is, (as the editor of the work before us justly regrets) much neglected, is yet more frequently studied in Europe, than any other Asiatic language. It has many terms in common with all the tongues that we have mentioned: and of these, this small volume presents a more copious collection than we recollect to have seen. It may therefore be of considerable use to the glossologists, whether they do, or do not, agree with the author, in regarding the Hebrew as the source of *all known languages;* of which, indeed, the present work affords very partial evidence, as its citations rarely extend beyond the various dialects, or compounds, of the languages of Europe. It is rather a collection of similar terms, than a *dissertation;* and, by the abruptness of its commencement, it appears to have formed part of a larger treatise.

In a short introduction, the Editor ascribes to the Hebrew language, a "divine origin;" and says that "Heaven was its author and teacher;" that, "through the peculiar superintending care of Heaven all the words in it are unalterably preserved;" and, that, "the originality of the Hebrew language being incontrovertible, nothing can be more natural, than that all other languages should in some respects be derivatives; or at least, to a certain extent, partake in its influence." pp. ix, x.

To such a hypothesis, the author seems to have adapted this numerous collection of terms that have some resemblance either of *sound*, or of *orthography*. It is, therefore, not surprising, that he has zealously laboured to establish between them some resemblance, or at least some remote connexion, of *sense*. In this pursuit, he has demonstrated the luxuriance of his imagination, and the fertility of his invention, much more than the solidity of his judgement, or the accuracy of his discrimination. We regret that his zeal has even involved him in a frequent indelicacy of interpretation, which is seldom, if ever, compensated by adequate illustration.

Etymology is a labyrinth, in which every one is liable to be bewildered, who is not provided with the clue of historical evidence. Any attentive reader of the Bible may be aware, that the foregoing assertions of the editor rest on a very slight foundation. Whether Adam was miraculously in-

spired, like the Apostles, with the gift of language, or the attainment of it was left to the exertion of his rational faculties and animal powers, appears to us to be matter of conjecture, not of revelation: and we do not think that the interests of religion are generally promoted, by ascribing to miraculous interposition, that which might be produced by the natural course of events.

Nec deus intersit, nisi dignus vindice nodus!

The Hebrew language has indisputable claims to our peculiar attention and veneration, for its remote antiquity, and for its application to the purposes of divine revelation; whether it was the source of all other languages, or only, (in common with the Syriac, the Chaldee, the Phenician, and the Arabic) a dialect of the original language of one or another family of the posterity of Noah, after the confusion of tongues. The latter seems to us the more probable: because it is certain that the Phenicians, and (after them) the Carthaginians, used a kindred dialect; and they were not, like Abraham, descended from Shem, but from Ham: and, because a great diversity of language between the families of Abraham and of Nahor is indicated by the totally different names which Laban and Jacob assigned to the "Heap of witness." It must, we apprehend, be conceded, either that the Canaanites adopted the language of Abraham's family, or Abraham's family that of the Canaanites: and the latter conclusion appears to us so much the more natural, and more reconcileable with other facts, as hardly to admit of controversy. The "unalterable preservation" of "all the words" of the Hebrew language, if a fact, would have been a standing miracle: but it admits of confutation by a critical comparison of the books of Moses with the prophetical writings, as well as by the obvious change which the Babylonish captivity produced in the Jewish speech. The Editor accounts for other languages partaking of the Hebrew, in a manner, which, so far as it is intelligible and applicable to the subject, supersedes the hypothesis of its primitive originality.

The following disquisition on terms in several languages denoting *man*, will afford a specimen of the author's manner.

'It is remarkable, that the idea conveyed by the first name, which God gave to man, has been retained in the names which denote man in almost all languages. In Gen. i. 28. we are told that God called the progenitor of the human race Adam, אדם, and the reason of it, or the idea it conveys, because he was made כדמות *kedamuth*, according to the divine *likeness*. The root of this word is דמה dame, *likeness*, or the *image* of any thing; and אדם, with an א of the future, means I will make my image or resemblance The ground of which he was made is called אדמה in the feminine gender, as the mother of Adam. As the

image of God must mean the most beautiful figure, in a secondary sense, the word came to denote beauty. In this sense it is used in the Ethiopic tongue; and as red is the most brilliant colour, it chiefly denoted *red.* Hence דם dam, *blood.*

The Greeks retained this root in their διμας, *the body*, διμω *to build*; from whence the Latin *domus* and our *dome.* As the chief part of the image of God in man consisted in having dominion over the creatures, (Gen. i. 28.) the same word in Hebrew signified superiority, or a power to cut off, reduce to subjection, or destroy. In this sense it gave birth to the Greek δαμω, *to subdue*, the Latin *domo, domino*, and our *dominion, domination, &c.* with our verbs *to doom, dam, damn, condemn*, and *to tame*, the *d* being changed for *t* after the Saxon manner. Hence, too, *to deem*, or to determine, and *dame*, a mistress.

The Hebrew עם *om* or *hom* signifies to be associated with our equals, or with those who resemble us in birth or qualities. Hence the Greek ὁμω, simul, and ὁμοιος, *like*, from whence the Latin *homo* and French *homme*, a man, *q. d.* made like God. עמית omith, a *companion*, one *like* another, is the mother of the Scots *mith, i. e.* a resemblance or figure of any thing. *Mate* is of the same origin.

The Greek word denoting man is ανθρωπος compounded of ανθηρος *of a florid complexion*, and ωψ, the countenance; derived from סהר *sher*, clear or bright, and צעב o:b, *image, q. d.* the most beautiful image or resemblance of God.

The Hebrew מון mun, a *similitude* or *likeness*, became the Saxon and Scots name for man. It was also the origin of the Gothic *manna*, from whence our English *man.* As the moon has the similitude of a man on her disc, she was called μηνη, Gr., *mena*, Sax. and Isl., *mena*, Goth. and *moon* in English; and the space of time measured by her revolutions, was called *monath* in the Saxon, and now *month* in the English. As time was measured by the moon, from מנה maneh, *to adjust* or *number*, a derivative of the above root, came the Latin *mensis, mensio, mensura*, and our *mensuration.* Hence, too, the Greek μηνυω *to indicate, tell, &c.* from whence μηνος and *mens* the mind.' pp. 16—18.

To a performance of this kind, alphabetical indexes ought by all means to have been annexed; for its principal utility must be that of reference for particular terms. In this view, notwithstanding the wide scope which the author has given to his fancy, and the mistake which we think attaches to his very design, his work may be applied to valuable purposes; as it may prove of considerable assistance in tracing original or incidental resemblances of the European, and some oriental languages, among themselves, and with the Hebrew tongue.

Art. XII. *Demonstration of the Existence of God, from the wonderful Works of Nature;* translated from the French of Francois Auguste Chateaubriand; and dedicated by permission to the Lord Bishop of Landaff. 12mo. pp. 102. Price 3s 6d. Phillips. 1806.

THIS fanciful but pleasing little tract constitutes, in the original work of M. Chateaubriand, the 5th book of the first part, and is divided into 14 chapters, of which the first,

being introductory, is omitted by the translator. Of that work, *Le Genie du Christianisme*, we have already given a cursory opinion in reviewing the state of recent literature in France, Vol. II. p. 1052.; but it is liable to so many exceptions, that we think it much safer to commend the author than the book. M. Chateaubriand excels in the description of external nature; he is an enthusiast in the contemplative enjoyments of the eye and the ear, and the fire which is kindled in his bosom by phænomena simply physical, often reaches the heights of moral sublimity, and points to the Author of Nature, as the object of worship. He is an exaggerated likeness of St. Pierre, possessing even more impassioned tenderness of feeling, and an imagination still more rapid and brilliant, but, with far less strength of understanding and extent of scientific erudition. His natural peculiarities of disposition led him to the savage tribes and majestic wildernesses of North America, and were doubtless augmented by the expedition. Many of his observations on the manners, and some incomparably beautiful descriptions of the scenery, which he then witnessed, are presented in his publication. This is done, however, with a very ill grace, by the introduction of a tale, intitled *Atala, ou les amours de deux sauvages dans le desert*—a warm and vivid representation of conflicting passions, which can serve no other purpose, in a moral view, than to inflame them. Before we quit this subject, which indeed has little connection with the present work, we must notice a curious instance of mercenary falsehood in the French bookseller, which is almost too absurd to admit of censure. Having gravely stated that this excrescent romance "had given rise to a controversy which has divided Europe," he proceeds boldly to assure the *Badauds* (Cockneys) of Paris, that, in England, "Atala had actually given name to a party, the advocates of which were termed Atalists;" furthermore, "that at the moment, when hostilities between England and France were about to re-commence, the English were eagerly expecting a translation of the Genie du Christianisme, from *two professors of the University of Cambridge*"!!—Can it be possible that this audacious bookseller formed a true estimate of the ignorance and credulity of Parisians? It is certain, however, that the work was exceedingly popular in France, seven editions being sold in the space of two years. We are glad of this success, which appears to have scandalized the philosophists not a little; though we cannot but attribute some of the popularity to the insertion of the amatory tale.

We return to the part of this work which Mr. S. has translated, a task which we think is executed with considerable ability. It is the plan of the author, as appears by his introductory chapter, to avoid all abstract ideas on the doctrine

here maintained, confining himself to "poetical and moral proofs," or the wonders of nature and some phænomena of the human mind; in short, the proofs of design. The reader of Paley will come very ill prepared to admire this production; but he must not expect any thing like method or sober proof; the whole book is rhapsodical, and its principal excellence in our esteem, is the picturesque and animated reality of its descriptions. It opens with a passage, which intimates both the style and the plan.

'There is a God: the humble plants of the valley and the cedars of the mountain bless him; the insect hums his praise; the elephant salutes him with the rising day; the bird chants him among the foliage; the lightning proclaims his power, and the ocean declares his immensity. Man alone has said: "There is no God." p. 1.

It is a favourite principle of M. C., that a glowing imagination and cherished sensibility are utterly averse from scepticism. In another part of his work he says, "L'athéisme ruine autant les beautés du génie que celles du sentiment; il est la source du mauvais gout et du crime, qui marchent presque toujours ensemble." The remark itself has been made before; and M. C. has not the kind of talent requisite for explaining and elucidating his principles. In the same spirit, he affirms that,

'A man cannot return an infidel from the regions of solitude; if he arrived there a believer of nothing, he departs a believer in every thing. Woe to the traveller, who, after making the circuit of the globe, returns an atheist beneath the roof of his fathers!'

We can assure M. C. that he will never be a Newton or a Locke; indeed the metaphysical proofs of theism which are subjoined in the original work, demonstrate his incompetency to accurate ratiocination. *Non omnia possumus omnes.* We defy the said Newton or Locke to have written the following description of an ocean scene, which we insert, almost against our will, without curtailment.

'The vessel in which we embarked for America, having passed the bearing of any land, the space was soon occupied only by the two-fold azure of the sea and of the sky, extended like a canvas to receive the future creation of some great painter. The color of the waters resembled that of liquid glass. A vast swell advanced from the west, though the wind blew from the east; enormous undulations extended from one horizon to the other, and opened in their vallies long vistas through the deserts of the deep. The fleeting landscapes changed with every minute: sometimes a multitude of verdant hillocks represented graves separated by furrows in an immense cemetery; sometimes the curling summits of the surges resembled white flocks scattered over a heath: now the space appeared small for want of an object of comparison, but if a billow reared its mountain crest, if a wave curved like a remote coast, or a squadron of sea-dogs passed by

in the distance, the space suddenly opened before us. We were most powerfully impressed with an idea of magnitude, when a light fog, creeping along the surface of the deep, seemed to increase immensity itself. O! how grand, how melancholy is, at such times, the aspect of the ocean! Into what reveries it plunges you, either if imagination transports you to the seas of the north, into the midst of frosts and tempests, or lands you in southern seas, on islands blest with happiness and peace!

'We often rose at midnight and sat down upon deck, where we found only the officer of the watch and a few sailors smoking their pipes in profound silence. No noise was heard save the dashing of the prow through the billows, while sparks of fire ran with a white foam along the sides of the vessel. God of Christians! it is on the waters of the abyss, and on the expanded sky, that thou hast particularly engraven the tokens of thine Omnipotence! Millions of stars sparkling in the sombre azure of the dome of heaven; the moon in the midst of the firmament; a sea unbounded by any shore; infinity in the skies and on the waves! Never didst thou move me more powerfully with thy greatness, than in those nights, when, suspended between the stars and the ocean, I had immensity over my head, and immensity beneath my feet!

'I am nothing; I am only a simple, solitary wanderer: oft have I heard men of science disputing on the subject of a Supreme Being, and I have not understood them; but I have invariably remarked, that it is in the spectacle of the grand scenes of Nature, that this unknown being manifests himself to the human heart. One evening (it was a profound calm) we were in the delicious seas which bathe the shores of Virginia; every sail was furled; I was engaged upon the deck, when I heard the bell that summoned the crew to prayers; I hastened to mingle my supplications with those of the companions of my voyage. The officers, with the passengers, were on the quarter; the chaplain, with a book in his hand, stood at a little distance before them; the seamen were scattered at random over the poop; we were all standing, our faces toward the prow of the ship, which was turned to the west.

'The globe of the sun, whose lustre even then our eyes could scarcely endure, ready to plunge beneath the waves, was discovered through the rigging in the midst of boundless space. From the motion of the stern, it appeared as if the radiant orb every moment changed its horizon. A few clouds wandered confusedly in the east, where the moon was slowly rising; the rest of the sky was serene; and towards the north a waterspout, forming a glorious triangle with the luminaries of day and of night, glistening with all the colors of the prism, rose out of the sea, like a column of crystal supporting the vault of heaven.

'He who had not recognized in this spectacle the beauty of the Deity, had been greatly to be pitied. Religious tears involuntarily flowed from my eyes when my intrepid companions, taking off their tarred hats, began, in a hoarse voice, to chant their simple song to that God who is also the protector of mariners. How affecting were the prayers of these men, who, from a frail plank in the midst of the ocean, contemplated a sun setting in the waves! How the invocation of the poor sailor to the father of the distressed went to the heart! The consciousness of our insignificance, excited by the spectacle of infinity; our songs, resounding to a distance over the silent waves; the night, approaching with its dangers;

our vessel, itself a wonder, among so many wonders; a religious crew, penetrated with admiration and with awe; a priest, august in supplication; the Almighty God, inclined over the abyss, with one hand staying the sun at the portals of the west, with the other raising the moon in the eastern hemisphere, and lending, through immensity, an attentive ear to the feeble voice of his creature; this is a picture which baffles description, and which the whole heart of man is scarcely sufficient to embrace!' pp. 76—81.

We must be permitted to add another short extract, in which a most enchanting and enviable scene is depicted with uncommon felicity. It was in a vast forest near the cataract of Niagara.

'An hour after sun-set, the moon appeared above the trees in the opposite horizon. A balmy breeze, which the queen of night brought with her from the east, seemed to precede her in the forests, like her perfumed breath. The lonely luminary slowly ascended in the heavens, now peacefully pursuing her azure course, now reposing on groups of clouds which resembled the summits of lofty, snow-covered mountains. These clouds, folding or expanding their veils, rolled themselves out into transparent zones of white satin, dispersed into light flakes of foam, or formed in the heavens bright beds of down so lovely to the eye, that you would have imagined you felt their softness and their elasticity.

'The scenery on the earth was not less enchanting; the soft and blueish beams of the moon darted through the intervals between the trees, and threw streams of light into the obscurity of the most profound darkness. The river that glided at my feet was now lost in the wood, and now reappeared glistening with the constellations of night, which were repeated in its bosom. In a vast plain beyond this stream, the radiance of the moon reposed without motion on the verdure. Birch-trees, scattered here and there in the savanna, and agitated by the breeze, formed islands of floating shadows on a motionless sea of light. Near to me all was silence and repose, save the fall of some leaf, the transient rustling of a sudden breeze, or the rare and interrupted hootings of the owl; but, at a distance was heard, at intervals, the solemn roaring of the cataract of Niagara, which, amid the calm of night, was prolonged from desert to desert, and died away among the solitary forests.' pp. 81—83.

Such is the temple where a pure spirit might worship his Maker, where the offerings should be simply the emotions of admiration and gratitude, where the will should be captivated, and the mind entranced, and the affections alone should sacrifice to the Author of all things. Such was the worship of man in Eden, and such it will be in paradise. Yet the reflection, bitter and unwelcome as it is, must be forced on the considerate mind, that from a being who is not only frail but guilty, such devotion is intrusive and presumptuous. No services can be acceptable to the Most High which are not preceded by penitence, and offered at the altar of mercy; no unclean or rebellious votary can be admitted to his presence.

It is the glory of Christianity that it promises to reconcile the offended, and to purify the vile; that it renders the throne of God accessible to the creature, and the homage of the creature honourable to God.

Art. XIII. *Twenty Short Discourses*, adapted to Village Worship, or the Devotions of the Family. Vol. II. Published from the MSS. of the late Rev. B. Beddome, A. M. 8vo. pp. 187. Price 2s.—fine 3s. Burditt, &c. 1807.

WE are pleased to meet with a second volume of these excellent discourses, as it intimates that the first has been received with approbation, by the religious public; and the extensive circulation of such writings is a general benefit, which demands our congratulations. Our notice of the first volume (Ecl. Rev. vol. i. p. 948.) was, from circumstances, brief and cursory; though it was the result of an attentive perusal. Our opinion of both the volumes, therefore, is nearly the same; but a just sense of our duty, requires of us, in the present instance, a little more detail in the expression of it.

In these synopses of the sermons which the author delivered in the course of his ministerial services, there are abundant evidences of a rich and vigorous mind, intimate acquaintance with human nature, and perfect familiarity with the sacred Scriptures. His sentiments unquestionably indicate the sacred source from whence they were derived, and the extensive observation and experience, by which they have been applied, explained, confirmed, and exemplified. His style, likewise, is deeply tinctured with scriptural phraseology; it abounds with quotations, illustrations, allusions, and metaphors, from the inspired writers; yet at the same time, it often rises to a freedom, an elegance, and a dignity, of which contemporary productions do not afford many parallels. His *plans* are often elegant, and his manner unites, in some measure, the solidity of the old school, with the charms of the modern. The author's talents as a writer, we are confident, would have appeared to much advantage in regular and elaborate composition: his ear seems to have been very susceptible of rhythmical harmony, and his best devotional hymns, now dispersed among different collections, may be ranked with those of Addison, Watts, Merrick, Doddridge, and Cowper. In theology he was of the Calvinistic school, approaching, perhaps, even to hyper-calvinism; but he often loses sight of any rigour that might be imputed to his system, in the energy of expostulation and pious intreaty, and affords ample proof, by numberless passages, of his utter aversion from antinomian principles. A reverence for the memory of a good and great man, is our reason, not our apology, for add-

ing, that he presided nearly sixty years over a Baptist congregation at Bourton in the Water, Gloucestershire; where he died in his 78th year, Sept. 3, 1795. Some of our readers, probably, could give their testimony to the excellence of his pastoral character, and to the ingenuity, the fervour, and the pathos, of his oral addresses.

These discourses are, in some degree, *sui generis*. They are far from being finished sermons, and perhaps as far from naked skeletons. We should rather compare them to concentrated essences, which the reader, and especially the preacher, might use at his discretion, diluted into a more acceptable and serviceable form. Hence, though their length would render them very suitable for family worship, they may prove too solid and strong for feeble intellects. As a foundation for serious reflection, and for discourses from the pulpit, they are excellent. To young ministers, especially, they must be a real treasure; not merely as a help in official services, but as a copious fund of religious instruction.

It is unnecessary to enumerate the titles of these sermons. We shall give an extract or two, though we are aware of the disadvantage under which incomplete specimens appear.

The fifth and sixth sermons, on Rev. iii. 20. *Behold I stand at the door and knock*, &c. are in our esteem, among the best in this volume; they are indeed the most amplified. In *explaining the words*, the author observes,—

'Christ desires to have the soul, with all its powers and faculties, delivered up to him, that he may take possession of it, and fix his residence there for ever: and herein he is influenced by a regard to our interest, as well as his own glory. Our peace and safety in this world, as well as our happiness in the next, depend upon a compliance with his solicitation. If the heart be opened to Christ, heaven will be opened to us: but if the heart be shut against him, heaven will be shut against us.

'Christ's manner of knocking is various. Sometimes he does it more faintly, at others more strongly; sometimes more silently, at others more loudly; sometimes with a longer intermission, and at others with a constant succession, one application after another. If one sermon will not do, another shall; if one conviction be stifled another shall arise.—And as the manner, so the means are various. Sometimes he knocks by the law: *The commandment came*, says the apostle. *Is not my word*, saith the Lord, *like a fire, and like a hammer, which breaketh the rock in pieces?*—Sometimes by alarms of conscience, which says, as Nathan to David, *Thou art the man!* When conscience speaks by commission from God, it will make the deaf to hear. Those who will not hearken to the voice of parents, ministers, law or gospel, shall be made to hear the voice of conscience; and in the great day it will speak so loud that both heaven and earth shall hear.—Sometimes Christ calls by his providences, especially those of an afflictive nature. Of this we have the remarkable instance of Manasseh, under the old testament, and of the Prodigal Son under the new.—Ministers also are instruments in the hand of Christ, to alarm and

awaken sinners, as well as to comfort and establish saints. Knowing the terrors of the Lord, they persuade men, and use every means to fix conviction upon their hearts; urging every motive, and addressing every passion of the human mind, to bring them to serious reflection and concern about their eternal interests.' pp. 37, 38.

'It is indeed a wonderful patience that can bear with such repeated slights, so many repulses and provocations, and not so resent them as to give us up entirely to our own depraved hearts, and suffer us to reap the fruit of our doings! Such wonderful forbearance is not owing to the want of power to execute his anger, but to a power over his anger. His arm is not so short that it cannot reach us, nor his hand so feeble that it cannot strike us.' p. 39.

'All this must be considered as the fruit of free and unmerited grace. Here we have a remarkable and undeniable instance that God's thoughts are not as our thoughts, nor his ways as our ways. When injured and offended, we find it difficult to pass by the affront: when overtures of reconciliation are rejected, we are seldom disposed to renew them, especially if the opposite party were most or altogether to blame. But it is otherwise with the great God! We are for war, but he is for peace: we begin the quarrel, but he puts an end to it. He seeks us before we seek him, and continues to seek, notwithstanding the slights we put upon him. Well may the word "behold" be prefixed to our text. It is as if he had said, 'Wonder, oh heavens, and be astonished, oh earth! Let it be considered as a singular instance of my grace and love; let it be remembered in time and to all eternity; I, the justly incensed God, the affronted and abused Saviour, whose laws they have broken, whose mercy they have despised, whose blood they have trampled upon, and whose wrath they have deserved—yet *I stand at the door and knock!* I have often done it before, and now do it again: I do it this day—this hour—in this sermon! I am now calling to you by my word, and knocking at the door of your hearts. Notwithstanding all your ignorance, obstinacy and unbelief, I still persist in my gracious design, and would fain win those to a compliance, from whom I have met with so many neglects and denials.' p. 41.

We shall only refer to another sermon, on the *encouragement to hope*, which likewise we select for its comparative freedom and copiousness. Joel ii. 14. *Who knoweth but he will return and repent, and leave a blessing behind him?* The kind of hope here implied,

'Is indeed far from being what is called the full assurance of hope, or a confident persuasion that the blessing hoped for shall certainly be received; for it rises no higher than a peradventure. A peradventure, lest they should sink into despondency; and a peradventure only, lest they should give way to presumption and carnal security. Their hope must be mixed with fear, and their joy with trembling. There are other instances in which the hopes of the godly are thus expressed, and thus supported; such as the following. '*It may be* that the Lord will work for us; for there is no restraint to the Lord, to save by many or by few—*It may be* that the Lord God of hosts will be gracious unto the remnant of Joseph—*Who can tell* if God will turn and repent, and turn away from

his fierce anger, that we perish not?—Seek ye the Lord, seek righteousness, seek meekness: *it may be* ye shall be hid in the day of the Lord's anger." 1 Sam. xiv. 6. Amos v. 15. Jonah iii. 9. Zeph. ii. 3.

'A possibility, and much more, a probability of obtaining mercy at the hand of God, is a sufficient encouragement to a poor perishing sinner to seek, to trust in, and wait for him. Self-destroyed and self-condemned, destitute of all help in himself, and despairing of all help from creatures—Who knows! This is his last refuge, and perhaps for a time his only one! A possible hope in such a situation as this, affords a motive to activity, and a strong inducement to apply for mercy. *If*, said the starving lepers at the gate of Samaria, *we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Now therefore come, and let us fall into the host of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die.* The most profligate of characters, whose former lives have been one continued scene of wickedness and rebellion, when they come to be seriously concerned about their souls, may reason like these lepers. 'Our present condition is desperate; if we continue in it we must unavoidably perish. There is a possibility that God will save us; for he is able.' And the first attribute upon which such generally fasten is, the divine power: *Lord, if thou wilt, thou canst make me clean!* This is also represented to sinners as a ground of hope: *Trust in the Lord for ever; for in the Lord Jehovah is everlasting strength.* And as God's power creates a possibility, so his mercy creates a probability, especially that mercy which is manifested in the gift of his Son. *There is forgiveness with thee*, says the humble penitent, prostrate before the divine throne. I have no merit: thou requirest none. I can do nothing: thou art able to do all. Others have found favour in thy sight: why may I not hope for it? To thee then will I come: at thy feet will I bow: and if I perish, I perish!' pp. 82, 84.

The conclusion of this sermon is striking.

'Does any one obstinately persist in an evil course, to gratify his lusts at all adventures, on the presumption that he may find mercy at last? Let him remember what is written: *If it come to pass, when any one heareth the words of this curse, that he bless himself in his heart, saying I shall have peace, though I walk in the imagination of my heart, to add drunkenness to thirst, the Lord will not spare him. But then the anger of the Lord, and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven!* (Deut. xxix. 19, 20.) If any should say, who knows, according to the text which I have heard to-day, but God will return to me, though I do not return to him; who knows but he may pardon my sins, though I do not repent of them; may accept me through Christ, though I do not believe in him; may grant me repentance and faith, as he did the dying thief, when I am on the verge of an eternal world . . . . . ! Who knows, do you say? Why, I know. And tenderness, as well as faithfulness to thy soul, constrains me to let thee know, that this can only be the language of a resolute and obdurate sinner whom God will not spare, but will pour out upon him the vials of his wrath and indignation. Oh sinner! If

thou goest hardened through the world, thou art likely to go hardened out of it, and wilt be miserable for ever. *God shall wound the head of his enemies, and the hairy scalp of such a one as goeth on still in his trespasses.*' pp. 90, 91.

The wish we formerly expressed, that the sermons might be longer in the present volume, is partly gratified; it is consequently the better suited of the two, without any amplification from the reader, for the purposes specified in the title. We cannot close this critique, without adding our approbation of the cheap and disinterested manner of publishing the work; a little *management*, justifiable by modern usage, might easily have doubled the cost. A new edition of both volumes, is, we find, in contemplation; and we hope the treasury of MSS. is not yet exhausted.

Art. XIV. *A Musical Grammar;* in Four Parts: 1. Notation. 2. Melody. 3. Harmony. 4. Rhythm. By Dr. Callcott, Organist of Covent Garden Church. 12mo. pp. 308. Price 8s. Birchall, 1806.

DR. Callcott's rank in the musical world, will be a strong recommendation to this work: and we are of opinion that the expectations of the public, which it must excite, will not be disappointed. The author evinces a thorough knowledge of the science of music, and has certainly taken great pains to give correct and satisfactory information on the subjects which he discusses. The extent of his research is not less worthy of praise, than the ability with which he has condensed and methodised the principles thus collected. He has quoted no less than seventy authors or works in various languages, and illustrated the rules and definitions, throughout this performance, with numerous explanatory examples from the best composers. We have scarcely ever seen the principles of musical science treated with so much perspicuity; and we know of no publication in which they are so commodiously displayed. The work will prove a valuable acquisition to the student, and even to the proficient, in this interesting branch of human knowledge.

In addition to its merits as a compilation, Dr. C.'s Grammar embraces several subjects not usually found in similar treatises. We refer particularly to Part IV., which is very ingeniously and judiciously managed. The original notes, also, occasionally inserted at the foot of the page, manifest peculiar nicety of discrimination, and accuracy of definition.

We find some difficulty in giving any particular part of the work as a specimen; the frequent occasion for applying the following remarks, however, intitles them to the preference.

Article 151 describes Melody to be a particular succession of single sounds; and it is followed, as an example, by the first

strain of *God save the King*; but the author observes, in his marginal notes, that,

'This simple and popular definition of Melody, only presents an outline of the true idea annexed to the term. In a more extensive sense, Melody implies not only the progression of one single part, but also that general result of the various parts in Harmony which produces the effect of Melody by the proper distribution of their sounds. Prinz seems to have been the first who distinguished between the *Monodic* style, in which the Melody is confined to one single part, and the *Polyodic* style, in which the Theme and its dependent subjects are distributed among the different parts of the composition.

'These two epithets, Prinz appears to have taken from Kircher; and this profound and original view of Melody has been very ably developed by Nichelman of Berlin, who clearly proves, that those pieces which are produced by the *Monodic* design of the composer, are far inferior to the *Polyodic* arrangement of the same ideas. In this last class we may place the Motetts of Palestrina, the Chorusses of Handel, and the Symphonies of Haydn. See *Prinz* (Satyrical Composer, Part III. chap. ii. p. 97. Chap. xviii. p. 131.) 1696. *Kircher* (Musurgia) I. p. 531. *Nichelman* (Melodie) 1755.'

We think, nevertheless, that the term Melody may, for general purposes, be restricted to what Dr. C. means by *Monodic* Melody.

Notwithstanding our general approbation of this work, we must say that we are dissatisfied with the frequent references to other works for necessary information; as to *Koch's Lexicon*, art. *Abkürzung*, &c. &c. This is the more censurable, where the information referred to might have been transcribed with so little trouble, as in a note to Article 85. Here we are told, that "the difference between *Rinf.* and *Sforz.* is explained by Mr. Shield (Introduction to Harmony) 1800, p. 88." Now this work of Mr. Shield's is, we believe, scarce, and cannot be possessed by every one who will provide himself with Dr. Callcott's Grammar; and Mr. Shield's explanation consists only of the following sentence: "*Rin. Rinf. Rinfor.* and *Rinforzo*, are contractions for *Rinforzando*, which is the general director to strengthen the tones of a passage; but *Sforzato* is the term when only one note is to be played louder than the rest."

The defects of this kind may be remedied in the next edition, without any apparent increase in the size of the volume. The work will not preclude the expediency of consulting larger treatises, especially for the purpose of elucidation; but it possesses great merit and utility as a methodical and compendious view of the science. Dr. Callcott's promised Musical Dictionary, we have no doubt, will be a welcome present to the profession and to the public.

Art. XV. *Dictionnaire Universel des Synonymes de la Langue Françoise.* Recueilles par M. de Levizac, 12mo. pp. 450. Price 6s. Phillips, Dulau, &c. 1807.

THIS volume is a compilation, extracted from the French Academy's Dictionary of 1802, of the illustrations which Girard, the Encyclopedists, Beauzée, and Roubard, had successively contributed, of terms that are nearly synonymous, and too commonly applied as if they were identical. Nothing can be a greater assistance to precision in the use of any language, than a well-executed performance of this kind; and such was the estimation in which Girard's work was held by Voltaire (whose judgement, in this case, hardly admits of appeal) that he predicted it would subsist as long as the language, and would tend to ensure the subsistence of the language itself.

The shades of signification by which corresponding terms are distinguished, are marked with perspicuity and elegance in most of the articles, to the whole of which the names of the respective authors are very properly affixed. If the palm of labour cannot be assigned to Mr. Levizac, to that of judgement, both in the design and execution of this work, he is indisputably intitled. The French Student and Speaker are indebted to him for a very useful performance; and we have only to regret the want of proper materials for a similar compilation of English words. Our language equally needs it, having, like the French, been formed of several tongues, originally distinct, and consequently abounding with terms that are nearly, if not absolutely synonymous. The terseness and perspicuity for which the best French writers are remarkable, may be ascribed to the care with which their language has been illustrated; and our own inferiority in these respects, can probably never be diminished by other means.

As our English readers may have occasion to distinguish between the terms *volume* and *tome*, we translate a brief article on the subject.

'A Volume may comprise several Tomes; and a Tome may form several Volumes; but the Volumes are separated by the book-binder, and the Tomes are distinguished by the arrangement of the work. We must not always judge of an author's knowledge by the size of a *Volume*. Many works that consist of several *Tomes* would be more valuable if they were reduced to a single one...' GIRARD.'

Art. XVI. *The Domestic Guide, in Cases of Insanity;* pointing out the Causes, Means of preventing, and proper treatment of that Disorder. Recommended to private Families and the Clergy. 12mo. pp. 116. Price 2s. Button.

THE author of this familiar treatise, though apparently not a regular member of the faculty, has furnished a collec-

tion of important facts and principles, which appear to be derived from an extensive acquaintance with medical works on the subject, and considerable private practice. He intimates, that a wish to avoid family disputes induces him to publish it anonymously: neither this circumstance however, nor the inaccuracies of his language, which he modestly acknowledges, ought to prejudice the sale of his publication. His observations are arranged under six divisions, the *nature*, *causes*, and *symptoms* of insanity; the *management*, *food*, and *medical treatment* advisable. They commonly bear the marks of good sense, and are expressed intelligibly. But in this distressing malady, we think almost every consideration renders it desirable to place the patient under professional care, in a situation devoted to the purpose. The author agrees implicitly with this opinion; and only intends to provide necessary information, for cases where such advantages are unattainable; or where there is room for domestic assiduity, under proper instruction, to prevent the access of the disorder, or complete the recovery of the convalescent.

The author's testimony on the following subject may be added to a multitude of others, in opposition to the disgraceful aspersions of profligate and sceptical railers, against the wisdom that is from above, and the peace which passes all understanding.

'How often has the preacher of Christianity been stigmatized as the cause of insanity, in some dark minded hearer? when at the same time, out of one hundred people, all living in the same neighbourhood, possessing nearly the same means of information, all reading the same religious books, and receiving the same religious instruction, from the same preacher; ninety and nine have felt the cheering influences of religion. Surely, if the cause had been in the preacher, or in religious instruction, the bad effects would have been more general: but the poor creature had a pre-disposition to insanity, and religion happened to be the thing by which it was first discovered to the world.' p. 15.

We believe the author has reason for his evident propensity to refer insanity more commonly to physical than to moral causes.

The following paragraph is a summary of the book;

'I will now recapitulate the whole of the treatment I have recommended: (*viz.*) In management, to observe a firm and humane treatment; to allow of no disputing, or irritating language, and never to use coercion but when absolutely necessary; to observe the first advances to convalescence, and apply proper mental remedies, so soon as the case will admit of their being useful; to give light and healthy food, in small quantities; to allow nothing strong to drink, unless justified by debility. In medicine, to avoid all kinds of narcotics, and at the beginning all tonics and stimulants; to use purges without intermission, to use the warm bath, and pediluvia; to use frequent friction to the legs, feet, back, and other parts

of the body; to hold the head over the steam of warm water; to use solvent, and antispasmodic embrocations to the head; to encourage perspiration, and the secretion of urine; to allow the patient to sleep undisturbed; to use vomits with caution, and the cold bath only as a sudden shock; and to take care that the patient is not exposed to the cold: above all things, to have great patience and perseverance.' pp. 77, 78.

The appendix contains a number of pertinent and useful notes, and some judicious observations on the means of prevention.

Art. XVII. *Essays to do Good:* addressed to all Christians, whether in Public or Private Capacities. By the late Cotton Mather, D.D. F.R.S. A New Edition, Improved, by George Burder. 12mo. pp. 172. Price 2s. 6d. Williams, 1807.

IF the value of a book be estimated by its utility, this little treatise may brave a comparison with many massy folios. In giving it our cordial and unqualified recommendation, we trust that we are animated by some measure of the sacred spirit which it breathes, and concerned to promote the glorious purposes to which it is devoted. This spirit may be intitled, Christian Philanthropy, and these purposes, Universal Happiness. To all who believe that the gospel is true, that there is a hereafter, that man has any claim on their sympathy, or God upon their gratitude and obedience, who truly estimate the importance of energetic activity in benevolent pursuits, and the felicity of successful exertion, this work can require no other introduction. We sincerely wish that all who peruse it, might follow the instructions which it contains, on the principles which it inculcates.

The work was first published by the author, anonymously, in the year 1710, under the title of *Bonifacius*, with a long abstract, as the manner was, on the title page. This alteration, and most of the others, we fully approve. A brief memoir of Dr. Mather is introduced in the preface, where the editor happily remarks,

'Such a life, and such a death, will afford to the serious reader, a powerful recommendation of the following pages. The proposals for doing good, which they present, are not the idle speculations of an ingenious theorist, but the faithful transcript of a holy life.' p. x.

We cannot but think the following extract of a letter from Dr. Franklin to Dr. Mather, the author's son, Nov. 10, 1779, a strong testimony to the value of the work.

"Permit me to mention one little instance, which, though it relates to myself, will not be quite uninteresting to you. When I was a boy, I met with a book, entitled 'Essays to do Good,' which I think was written by your father. It had been so little regarded by its former possessor, that several leaves of it were torn out; but the remainder gave me such a turn of

thinking, as to have an influence on my conduct through life; for I have always set a greater value on the character of a doer of good, than any other kind of reputation; and if I have been, as you seem to think, a useful citizen, the public owes the advantage of it to that book."—Dr. Franklin's Works, vol. iii. page 478.' p. xi.

In a few sentences (p. 4.) the author's fundamental tenet, and his benevolent enthusiasm, are forcibly displayed.

'It was a passage in the speech of an envoy from his Britannic majesty to the duke of Brandenburgh, some years ago. "A capacity to do good, not only gives a title to it, but also makes the doing of it a duty." Ink were too vile a liquor to write that passage. Letters of gold were too mean to be the preservers of it. Paper of Amyanthus* would not be precious and perennous enough to perpetuate it.'

His preface contains some just and spirited remarks on the discouragements, the misconstruction, the ingratitude, and the derision, that a conscientiously beneficent man must expect.

In commencing his work, the author evinces an anxious desire to prevent or correct the mistakes, into which many of his readers will be liable to fall.

'An unrenewed sinner! alas, he never performed one good work in all his life! In all his *life*, did I say! I recall that word. He is "dead while he liveth"—he is "dead in sin;" he has not yet begun to "live unto God;" and as he is himself dead, so are all his works—they are "dead works." p. 22.

'The pardon of our barrenness of good works being obtained, we shall be rescued from condemnation to perpetual barrenness: the dreadful sentence "Let no fruit grow on thee for ever," will thus be prevented. A true, evangelical procedure to do good, must have this Repentance laid in the foundation of it. We do not "handle the matter wisely" if a foundation be not laid thus low, and in the deepest self-abasement.' p. 23.

He then carefully precludes the doctrine of *merit*, and ingeniously establishes the necessary connection between a justifying faith, and evidential good works, or, to use his own phrase, reconciles Paul and James.

Afterwards he exhorts the man who would do good, to "begin at home," to devise "what good may be done in the correction of what is yet amiss, *in his own heart and life.*" It is one of the striking excellences of this performance, that it enters largely and familiarly into detail; in this department, therefore, as in every other, we find a number of very plain and important hints, on this first of all duties.

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* 'Amyanthus or Asbestos, a sort of native fossil stone, which may be split into threads, and made into cloth or paper. It is not injured by the fire. Pliny says he has seen napkins made of it thrown into the fire after a feast, and by that means better scoured than if they had been washed in water. See *Encyclop. Brit.*'

The *relations* of life are then considered; and first, the *conjugal.* Under the *parental*, a series of *resolutions* dictated by a rational, fervent piety, and the result of solid good sense and experience, is inserted for the guidance of every devout parent. We fear, that very few of our readers have a right to peruse these resolutions, without a glow of self-reproach. It would be endless to copy the excellent observations of this book; we insert the following, because the experience of every day convinces us, that it cannot be repeated too frequently.

'Nor shall my chastisements ever be dispensed in passion and fury; but I will first shew them the command of God, by transgressing which, they have displeased me. The slavish boisterous manner of education too commonly used, I consider as no small article in the wrath and curse of God upon a miserable world.'

Passing on with due attention to the duties of *masters*, *children*, and *servants*, the author considers the means of benefiting a *neighbourhood.* He then gives a number of important instructions for *ministers*, *schoolmasters*, *churches*, *magistrates* of all ranks, *physicians*, the *rich*, and *officers* of every denomination, ecclesiastical, civil, military, forensic, &c. &c. He finishes his range of admonition with many exhortations and directions for establishing benevolent societies of various kinds; and concludes the work with adverting to several topics of precaution, advice, and encouragement.

It is delightful to sympathize with the rapturous exultation which this noble-minded man would experience, if he could now be landed on the shores of Britain, and behold the numerous philanthropic institutions, which he has himself recommended and anticipated, and which actually abound among us; but our pleasure is checked by the recollection, how much less good is done than might be done, how many do little, how many do nothing, how many are stimulated by unworthy principles, and how many rely on their atchievements with arrogant and fatal security!

In sketching the plan of this valuable treatise, we have regretted the total absence of all the usual analytical helps; there is no table of contents, no index, no title to the sections, or to the pages. We hope this hint will not be overlooked, when the book is reprinted. Translations of the numerous classical scraps and proverbs are properly subjoined at the foot of the pages, and, though not always strictly correct, are free from material error.

Art. XVIII. *The Importance of Domestic Discipline; and, Youth Admonished of the Evils of Bad Company.* Two Sermons preached at Newport, Isle of Wight, Dec. 28, 1806, and Jan. 4, 1807. By D. Tyerman. pp. 76. Price 1s. 6d. or 1s. each. Baynes, &c. 1807.

IT would not be easy to select two subjects of greater importance than these, for the consideration of the aged, and the young, at the close and the commencement of a year:—not merely because they lie at the very fountain of human life, and the current of existence is most commonly determined in its course for ever, by their operation, but because the whole world disowns and neglects their influence. It is with grief, and astonishment, that we behold the prevailing listlessness even of the religious world, in concerns of the highest moment to their dearest connections. Mr. Tyerman, therefore, deserves our thanks for his endeavours to awaken the indolent and careless parent from his fatal supineness, and to warn the impetuous youth against the seductions of a depraved heart, and a licentious world. The manner, also, in which he has executed the task, claims our esteem and congratulation; our cordial recommendation of his sermons to the serious attention of the public, is, we hope, the least recompense he will obtain, though it is the greatest we can bestow. The consciousness of performing an important duty on just principles, is a satisfaction, of which, we are confident, not even disappointment could deprive him; but, on the contrary, his services will doubtless be honourably received, and we earnestly hope that they will be extensively useful.

Mr. T.'s text is an appropriate and solemn one: 1 Sam. iii. 11—14. On the history of Eli, to which it refers, he establishes a series of just and important propositions,—that pious parents are sometimes afflicted with the worst of children—that the wickedness of children may often be traced to the neglect and indulgence of (pious) parents—that it is of the utmost importance to rising families, that those at the head of them be at once truly pious, and attentive to constant discipline—that parents have an authority in their families, which they are to exert, to restrain their children from sin—that the heads of families are in a certain sense, and to a certain extent, responsible for the crimes of their children—that the sins of families meet with deserved punishment at length, though God bear long with them. These well connected truths are explained and proved in a sound, forcible, argumentative, and scriptural manner; indeed the apt allusion, the cautious distinction, and the convincing truth, which rank this sermon among the most useful of its contemporaries, would indicate that it is the production of nature, rather than a juvenile mind. One short extract will shew our meaning.

'But for what specific purposes is parental power and authority to be exerted? Not to take away the lives of children. Not to deprive them of their limbs. Not to restrain the operations of conscience. No: but to keep them from sin. Eli had a power; but his sons made themselves vile, and he restrained them not. Joshua had a power in his family, and exerted it with propriety: "As for me, and my house, we will serve the Lord." Take Abraham for an example also. "I know him," said God, "that he will command his children, and his household after him, and they shall keep the way of the Lord."

That the preacher's second proposition, as he explains it, is fully consistent with the fact of human depravity, appears to us unquestionable; and the source of the mischief we conceive to be, very frequently, the abuse of another fundamental truth—the necessity of divine influence. With this doctrine, however, the sacred scriptures enforce the duty and utility of employing means; *what God hath joined, let no man put asunder.* But we must refer the reader to Mr. Tyerman.

The second sermon is derived from the well known apophthegm, 1 Cor. xv. 33. Mr. T. considers what may be called good manners, as that which will endure the test of public opinion, and the scrutiny of the Omniscient Judge; he then largely illustrates the truth affirmed, and cautions the young against the delusions which they are apt to indulge, respecting this practical maxim. Every young man, especially, should read this sermon. We are sorry that we can only insert one of the cautions, as a specimen of the style, which, though not immaculate, is manly, and perspicuous.

'You hope that the evils arising from bad company are not so dreadful as we would have you to believe.—Be not deceived; it will certainly tend to the corruption of your manners. And is it not truly awful to have your manners corrupted? In this is comprehended a loss of all good principles, a relinquishment of all religious profession, and a dereliction of all genuine morality. But without principle, religion, and morality—*what* are ye? but monsters in human shape; a mass of misery. Without these, *where* are ye? in the depths of disgrace; under the curse of a just God; on the brink of perdition; almost within the reach of the worm which dieth not, and the fire that is never quenched. Without these, *how* are ye? brands prepared for the everlasting burnings; as wretched as ye can be out of hell; without God, and without hope in the world! Yet do ye say there is no danger? In evil society ye are taught, that your precious souls are of little moment; that sin is a trifling thing; that religion is a most frightful object; that the word of God is a mere imposition; that Jesus Christ, the only Saviour, is unworthy your love or esteem; that God either is not, or if he exist, that he is altogether such an one as yourself; that heaven is a fiction; that hell is a dream; that with time all you are shall expire; and that eternity, and a day of judgment are only found in the creeds and imaginations of idiots and fanatics? yet do ye say there is no danger? when your bodies, your souls, your happiness, your reputation are all at stake? "Be not deceived; God is not mocked; whatsoever a man soweth, that

shall he also reap; he that soweth to the flesh, shall of the flesh reap corruption; and he that soweth to the Spirit, shall of the Spirit reap life everlasting."

We are sorry to learn from Mr. T. that the increasing corruption of manners in the island where he resides, rendered the earnestness of his exhortations particularly applicable.

Art. XIX. *Real Religion, the sure Foundation of Personal Dignity and National Glory.* A Sermon Preached at Broad Street Chapel, Lynn, Feb. 25, 1807; being the Day appointed for a General Fast. By Isaac Allen. pp. 21. Price 1s. Baynes. 1807.

MR. Allen's short, but serious, sermon is founded on Prov. xiv. 34. *Righteousness exalteth a nation: but sin is a reproach to any people.* He explains the manner in which sin degrades, and in which religion dignifies, and the means by which one may be escaped and the other possessed.—Instead of entering into a larger abstract of his discourse, we select a paragraph from it.

'The true dignity of an individual and a nation is effected by the doctrines of christianity. The preaching of the gospel in its pure and unadulterated form, has been productive of the most salutary change in the manners and habits of mankind; by it, those who were once the most ignorant of God and divine things, have been made wise unto salvation. The most hardened have been brought to feel compunction of spirit; the most obstinate and incorrigible, have been reclaimed to a sense of duty; the most ferocious and turbulent have, by its meliorating influences, been rendered mild and gentle as the dove; the most wretched and miserable have been blest with angelic happiness. Thus the word of God has been like a hammer, breaking the rock in pieces; like a refreshing stream, making glad the city of God.'

Art. XX. *The Affairs of Asia considered in their effects on the Liberties of Britain,* in a series of Letters addressed to the Marquis Wellesley, late Governor-general of India; Including a Correspondence with the Government of Bengal, under that Nobleman, and a narrative of transactions involving the annihilation of the personal freedom of the subject, and the extinction of the liberty of the press in India: with the Marquis's Edict for the regulation of the Press. By Charles Maclean, M. D. 8vo. pp. 172. Price 5s. Quick. 1806.

DR. Maclean wishes us to believe that the riches acquired by the Company's servants in India, may be and are employed in corrupting the administration of our affairs, and in subverting our liberties. He complains that the Governor-general (Marquis Wellesley) exerted his power in sending him to England, as a punishment for commenting in a public newspaper on the misconduct of a magistrate in the interior of the country. He also furnishes the regulations which he says the Marquis issued for the regulation of the press; these appear to be chiefly, that no newspaper should be published till it should have been *previously inspected by the Secretary to the Government* or his deputy—and that the secretary should

prevent the publication of any remarks on the *funds, credit, army, navy, officers,* and *foreign relations* of the company, *all private scandal,* and all extracts from European papers, tending to *affect the influence* and *credit* of the British power with the native states—all this to be observed on pain of transportation to England. How far these restraints on the press were justified by the state of India, is one of the many questions relative to the noble Marquis's administration, which the public has a right to ask, and is not very likely to have answered. According to Dr. M.'s statement, he has reason to complain of Lord Wellesley; but his attachment to political liberty, the freedom of the press, and the natural rights of the subject, abstractly seems, even on his own testimony, to have formed his character for the climate of Britain rather than of Bengal. It is not fair to judge the conduct of an Oriental Viceroy, by the principles of Blackstone's Commentaries.

Art. XXI. *The Child's Monitor;* or Parental Instruction; in five Parts. Containing a great variety of Progressive Lersons, adapted to the comprehension of children; and calculated to instruct them in reading, in the use of stops, in spelling, and in dividing words into proper syllables; &c. &c. &c. By John Hornsey, (Scarborough) Author of a short Grammar of the English Language, and an Introduction to Arithmetic. 8vo. pp. 240. Price 3s. 6d. bound. Longman and Co. 1807.

Art. XXII. *The Book of Monosyllables;* or an Introduction to the Child's Monitor; adapted to the capacities of Young Children; in two Parts, calculated to instruct them by familiar gradations in the first principles of education and morality. By John Hornsey. 12mo. pp. 184. Price 1s. 6d. Longman and Co.

BOTH the design and the execution of these elementary works, are intitled to our commendation. The subjects selected for the improvement of the young pupils in reading, are adapted at the same time to instruct them in the principles of grammar, natural history, morals, &c; the care which has been taken invariably to suit the inexperience and feeble intellect of children, both in respect of subjects, and division of syllables, is such as might be expected from a person who has honourably employed thirty years of his life in the important duties of tuition. The author takes frequent occasion to recommend gentleness, diligence, and docility, and also to instil just notions of religious truth.

Art. XXIII. *A New, Clear, and Concise Vindication of the Holy Scriptures;* in an Affectionate Address to the Deists: adapted likewise to the Use of Practical Unbelievers, Doubtful and Uninformed Christians, and all Others, Concerned in the Glorious, Common, Fundamental Cause of Divine Revelation. By George Nicholson. 8vo. pp. 79. Price 1s. Rivingtons, 1806.

THE author of this serious and well meant pamphlet, we apprehend, has mistaken the nature of his own powers, and misapplied them. With us, a writer's worthiness of intention is a plea which, we hope, will always preserve any weakness in his execution from ungenerous severity of reproof; but this certainly is not the prevailing disposition of the persons whom Mr. Nicholson addresses. It is not for us to decide that there are

no persons, to whom such a vindication may appear satisfactory; but we frankly own that its merits do not, in our esteem, intitle it to general recommendation.

The appendix contains many useful and patriotic admonitions against the indulgence of a discontented, cavilling, and ill-affected spirit. With a few alterations, this would deserve a separate publication, and might, in some instances, be extensively beneficial.

Art. XXIV. *Poems, &c.* by William Lane. 8vo. pp. 114. Price 3s. Matthews. 1806.

MANY a conqueror has been unable to write, or even to read, his own dispatches. Many a mechanic and merchant has risen to opulence and civic honours, with little help from education. Self-taught mathematicians and astronomers are not uncommon. The fane of the muses, alone, seems to be inscribed with a prohibition to the access of unlettered genius. A Burns, and a Bloomfield, indeed, like the knights errant of ancient days, have broken the spell, and atchieved apparent impossibilities. Hundreds of adventurers had failed in the attempt before them; and hundreds probably will fail, before a similar experiment is again crowned with success. The unlettered bard, a part of whose performances claim our present attention, assumes the posture of supplication, not of defiance. His pretensions are humble, but they are not contemptible. Poverty has taught him to bend, and piety has rendered him contented.

In the important respects of religious principle and moral sentiment, these poems, and several preceding performances by the same author, are preferable to many that are adorned with elegance and learning. His narratives of Ruth and David are sequels of pieces that appeared in a similar pamphlet printed in 1798. We have seen, also, two prior publications from his hand. All of them are harmless, and most are of a profitable tendency. We have been assured that his conduct is consistent with his profession; and that he, and his family, have suffered severely, not from idleness or extravagance, but from disease and misfortune. To all, therefore, who are, both in the critical and the practical sense of the term, *charitably* disposed, we confidently recommend the poor bard and his modest muse.

Art. XXV. *Wine and Milk for thirsting Souls.* Three Sermons, by the Rev. Henry Bruiningk. Translated from the German. 12mo. pp. 46. Price 1s. Hatchard. 1807.

WE are informed by the translator of these sermons, that they were preached at a village in Silesia, by the regular minister of the place, from which he was then about to remove to another station. It is well known to be unusual in any country but our own, for Ministers to read sermons to their congregations; and it appears, that Mr. B. was not accustomed even to written composition. One of his congregation, who was strongly attached to his ministry, took down the last three discourses which he preached to them, as they were delivered. "They are now (says the Translator) given to the English public, not as specimens of good composition, but as containing the most essential truths of the Gospel, delivered in an artless manner, and with such energy as plainly proves that the preacher was *interested*, both in the message he delivered, and in its eventual success with his hearers."

To this character, the discourses perfectly agree. Each of them is founded on a portion of the Gospels, appointed by the Lutheran church to be read on the day in which the sermon was preached: yet it is not an exposition of the whole passage, but of the leading fact contained in it, as it refers to the salvation of sinners. This is treated in a spiritual, fervent, and familiar manner; well adapted to reach the understanding, to engage the attention, and to draw forth the affections, of the plainest hearer. We doubt not, that serious Christians in *our* country, will derive pleasure and benefit from these effusions of a pious and zealous mind; notwithstanding the different modes which characterize the German and English pulpits. This distinction, indeed, may justly recommend the work to persons, who wish, by viewing Christianity in the different garbs which it assumes in various countries, to form an enlarged and just idea of its nature.

The language is more correct and easy than in most translations from the German; and, having seen the original sermons, we can bear testimony to the accuracy of the interpretation.

Art. XXVI. *A Descriptive Tour to the Lakes of Cumberland and Westmorland, in the Autumn of* 1804. pp. 186. Price 4s. Ostell, 1806.

OUR anonymous author, very prudently as he might think it, published this tour in a Magazine, in order to feel the pulse of the public. Finding it beat tolerably high with temporary satisfaction, he thought the emotion was that of expectation, and resolved to enable his work to obtain *more extended circulation*, by printing it in a separate form, than it could meet with between the covers of a Magazine.

We wish he may not smart for his presumption. He is not deficient in mind, and some of his descriptions are well written; but we believe it is often more *profitable* to send a gratuitous article to a periodical work, than to publish it separately.

We were sorry the author could not express his surprize at a circle of fifty stones, near Penrith, without quoting a scrap of profaneness, and that he has no clearer notions of the nature of moral evil, than to represent drunken revelry among the Blawick miners, as

A spot of azure in a cloudy sky.

Art. XXVII. *The Belgian Traveller:* or a Tour through Holland, France, and Switzerland, during the Years 1804, and 1805; in a Series of Letters from a Nobleman, to a Minister of State. Edited by the Author of the Revolutionary Plutarch. 4 vols. 12mo. pp. 1100. Price 16s. Egerton, 1806.

THOSE who have read the Revolutionary Plutarch with avidity and credulity, may read these very amusing volumes with similar feelings. Persons, especially, who wish to believe all the mischief they can of the present state of France, should read them through; they are quite as true, as modern novels; and considerably more interesting. They profess to describe the enormous oppressions of a military despotism, and we are well assured that some of the affecting tales are unvarnished facts. But that more than one tenth is true, that any such nobleman ever travelled, and wrote, and conversed with Talleyrand, &c. &c. *credat Judæus Apella,*

SWEDISH LITERATURE.

Art. XXVIII. *Svenska Lafvarnas Färghistoria;* or, The Uses of the Lichens in Dyeing, and other Economical Purposes. By J. P. Westring, M.D. Physician to the King of Sweden. No. I. pp. 48, No. II. pp. 32. Price 5s. each. Boosey. 1806.

THE nature and utility of this publication intitle it to attention in every country, where lichens can be produced or procured, and dyeing is an object of importance. It commenced late in the year 1805, and will be completed in twenty-four numbers, including seventy-two lichens (the most valuable of two hundred and twenty, on which, during fifteen years, the author has been making experiments); plates, neatly coloured, are introduced to represent the several lichens, and to display a specimen of the different dies which they yield under different processes. These *processes* are very clearly drawn up, in a manner adapted for the weakest capacity; and the different economical uses are specified so distinctly, as to excite attention from persons who have hitherto been wholly ignorant of their properties.

It might be expected that the country of Linnæus should continue to possess men of talents in Natural History; and his disciples, of late, seem to have formed a phalanx to defend its title to this distinction. Works of the greatest merit, in every branch of the science, have, within a short space of time, been laid before the public, by such men as *Swartz*, *Thunberg*, *Qvenzel*, *Palmstruch*, *Sparrman*, *Acharius*, and others. The Lichens, however, had no distinct history that described all their properties; when Mr. Westring undertook the task. In performing it, he connects and completes his numerous essays on the subject, which have repeatedly been inserted in the transactions of the Academy of Sciences at Stockholm.*

This study has certainly been too much neglected in our own country, notwithstanding the respectable labours of Lord Dundonald and others, in discovering and describing the properties of various mosses. We are of opinion therefore, that a translation of the present work would give this pursuit a rank, in the estimation of English botanists and general readers, which hitherto it has never obtained. Independently of other advantages, it provides in the *dyeing* only, three new sources of industry. 1st. To the *poor* the *gathering* and *preparing* it promises a comfortable livelihood†; 2dly, the *dyeing* itself, will be more frequent and give employment to more hands, as according to the author's method it is not difficult, and is always serviceable; 3dly, to the ladies it may afford an amusing and innocent occupation, and those who have nothing better to do may be kept out of mischief: for the process will answer as well on a small scale as a large one, and thus in a pint bottle they may dye silks, ribbons, &c. of almost every colour with the greatest ease and expedition.

It has often been remarked, and many of our readers will object, that

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* See the transactions for 1791—1795, &c. *Rev.*

† Many families in Leith already subsist by the latter branch of the employment. *Rev.*

the colours produced from lichens are never *genuine*, and will not *stand;* but the author has proved, by various experiments, that this assertion is unfounded. He remarks further, what may appear somewhat curious, that these colours are almost the only vegetable colours, that will adhere to white marble. They penetrate deep into it, he says, and may be used in painting upon it, in any hue that fancy may dictate. Might not experiments be made on glass and corals also?

Beside the uses of the Lichens in dyeing (and the consumption of the *Lichen Tartareus* in England is already very considerable) they are found of great service in many other respects. To some of these purposes, likewise, we already apply them. Thus we have mosses of our own, which will produce a kind of gum, resembling the *gummi Senegal* so valuable in the cotton manufacture. The *Lichen Islandicus*, as well as the Snow-moss (*Lichen nivalis*), and the Rein-deer-moss (*L. Rangiferinus*), is acknowledged to be salutary in consumptive, and pulmonary disorders. The Hair-moss (*L. Hirtus*) boiled in a little water and milk is found serviceable in cases of jaundice. Many other remedies might be added from this useful class of plants.* Mr. *Olassen* in his *Travels in Iceland* informs us, that the people of that country fatten old and lean oxen with the L. Islandicus, and that they prepare the L.L. Rangiferinus, Nivalis, Velleus, and Proboscideus into as many palatable dishes. The L. Velleus is thought, also, an agreeable aliment, in Canada.

The continuation of this work, will in all probability afford much additional information. If a translation is undertaken, and it is found expedient to copy the plates, very great care will be absolutely essential in correctness of delineation, and especially in a true representation of the colours to be produced.

The 1st Number of this work contains the *Flock-laf*,† (Pulveraria chlorina) which by the various preparations here minutely prescribed, affords 14 beautiful colours on silk, wool, cotton, or linen; the *Färglaf*, L. Saxatilis) from which 12 colours may be produced; and the *Mjölklaf* (L. Lacteus) yielding also 12 colours.

The 2nd Number contains the *Westrings-laf*,‡ (Isidium Westringii) with 12; the *Ljus-laf*, L. Candelaris) with 8; and the *Blas-laf*, (L. Ventosus) with 12 different colours. The spermatic organs (*organa carpomorpha*) of each Lichen have been minutely examined by the learned

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* See the works of *Hoffman*, *Amoreux*, and *Willemet*, as also the transactions of the Academy of Sciences at *Lyon*. 1786, 7.

† *Laf* is derived from the Anglosaxon word *Hlave*, a rounded flat protuberance, which answers to the Greek λειχην, from which the Latin Lichen is adopted, signifying a ringworm, or a rounded flat protuberance, which is the natural growth of the Lichens. *Tournefort* supposes, that the name *Lichen* was derived from their property of curing ringworms, which *Galen* taught in his days.

‡ So called by Professor *Acharius* in his *description of new and little known Swedish Lichens*, in honour of the Author of the present work, who first discovered that this Lichen produced a valuable genuine dye. See the transactions of the Academy of Sciences at Stockholm for 1794. p. 181. *Rev.*

Professor ACHARIUS; of these an exact engraving is added, on a separate plate in the first number; but in the 2nd and following numbers, they are inserted on the same plate with the Lichens and the coloured specimens.

We have at present seen only the first two numbers; but we expect the continuation daily.

As our limits do not permit us, in the present instance, at least, to allot more space to this performance, we shall close our notice with a few remarks by the author. After having adverted to the great abundance of useful Lichens in Sweden, he observes,

"Many of these are *substantial* or *effective dying materials*, which, simply in water, impart their colours both to wool and silk; within one or two hours, beautiful and even precious colours may be fixed on the cloth. Others again are *preparable materials*, which require a previous process, for which the easiest method is always given. With the addition of different chemical salts, colours of the finest gloss may be procured, of which the greatest part become *genuine*. On silk they often obtain a firmness and lustre not inferior to the Chinese. Lastly, they may be used as *compounded colours*, when other materials are employed, either foreign, which thus become more durable, and may be used sparingly, or *domestic*, as Barks, and Lichens of other kinds. Both the precious Cochineal and the Indigo, which cost us (in Sweden) yearly several tons of gold may, by the addition of proper lichens, be rendered in a great proportion unnecessary." *Pref.* p. vii.

"The gathering of the Lichens is best made after rain; with an iron scraper fitted for the purpose, they are easily loosened from rocks and stones; they ought to be well cleaned from pine leaves, &c. washed of all sand and earth in cold water, afterwards dried in the shade with moderate heat, and then pounded or ground to powder. Within four or at most six years they have grown up again on the same place. The *örn-laf*, (L. Tartareus) is however one of those, which grow more slowly.

"It were well if they could be sown or planted, which probably might be done."

The author proposes in an other place to grind them and sow them on the first snow.

"They seem to come nearest to the Zoophyte species, and have, as it were, a polypus nature, not unlike the little animal *vorticella rotatoria*, which, when dry, resembles sand, but revives again when sprinkled with water. Here we find that a piece of their leaves, which has stuck to any substance, grows up by itself to a full size. Some have thought that they vegetate only in winter, and indeed it seems as if their life was inactive during the whole summer, however after a heavy rain or continuation of wet weather, we find them as brisk as in the cold season." p. viii.

But we must now refer our readers to the work itself; if any of them have the leisure and the inclination to study the Swedish language,* we can promise them that it is not difficult of acquisition nor barrren of utility.

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* See Ecl. Rev. Vol. I. p. 542.

ART. XXIX. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend on being communicated to the public, if consistent with its plan.*

GREAT BRITAIN.

Proposals have been circulated for printing by subscription, in octavo, price 10s. 6d. a volume of sermons, by the Rev. H. B. Wilson, M. A. Curate and Lecturer of St. Michael's Bassishaw, Lecturer of the united Parishes of St. Antholin and St. John Baptist, and one of the masters of Merchant Taylor's School, London.

It is proposed to publish by subscription Ten Sermons, as preached in Oxendon and Woburn Chapels, by the Rev. William Cockburn, A. M. Christian Advocate in the University of Cambridge, price to subscribers 7s. 6d. to be paid on delivery of the work.

Mr. J. Campbell, the author of "Worlds Displayed," and several other works, will publish in a short time, the Voyages and Travels of a Bible.

It is designed to publish a third volume of sermons, by the late Mr. A. Swanston, preacher of the gospel in the Communion of the Secession Church.

Proposals have been circulated for publishing by subscription, in one volume, neatly printed in twelves, price to subscribers, 3s. An Essay on the Importance of Evangelical Seminaries among Dissenters, as preparatory to the Work of the Ministry. By Ingram Cobbin.

Mr. T. D. W. Dearn, Architect to His Royal Highness the Duke of Clarence, will publish Sketches in Architecture, consisting of original designs for cottages and rural dwellings, suitable to persons of moderate fortune, and for convenient retirement, with plans and appropriate scenery to each; also some general observations. Elegantly engraved on 20 plates, large quarto, price 1l. 7s. in boards.

Speedily will be published by W. F. Pocock, Architect, elegantly engraved on 33 plates, royal quarto, price 1l. 11s. 6d. in boards, Sketches for Rustic Cottages, Rural Dwellings, and Villas, composed in the ancient English, the Grecian, and Roman Styles, with plans and descriptions; to which are prefixed, some practical observations on character, scenery, and situation, proper for such buildings, particularly as appropriate to castles, abbies, old English houses, &c. with practical remarks on the execution of buildings in general, and the most general causes of the dry rot.

An Historical Essay on the Life of the Great Condé, written by His Serene Highness the Prince of Condé, his descendant in the fourth degree, now in England, translated from the original manuscript, found at Chantilly, and published at Paris, is now in the press, and will be shortly published in one volume octavo.

Mr. Barrow, author of Travels in China, will publish, in a few weeks, his expected account of the public life, and a selection from the unpublished writings, of the Earl of Macartney, in two quarto volumes.

With this month commences a new monthly periodical work, to be entitled, the Inspector, price 6d. per number, by Simon Peep, Esq.

Also, another new work, entiled, The Compiler, or Literary Banquet.

Nicholas Carlisle, Esq. Secretary of the Society of Antiquaries, has just sent to the press a work of great and general utility, to be entitled a Topographical Dictionary of England. It is to contain an accurate delineation of each county, as subdivided into hundreds, lathes, wapentakes, &c. an account of the population of each parish and township, as estimated in the returns made by order of the government in 1801; and a statement of the parochial assessments according to the returns made to parliament in 1803. An account will likewise be given of ecclesiastical benefices, stating who the patrons of them are, and the value at which they are set down in the King's books; to this part will be added an account, curious as it is desirable, of the tutelary saint of each church. Besides these topics, it will include a vast variety of other particulars relative to the situation of post towns, markets, fairs, corporations, free schools, and religious houses, members of parliament, assizes, petty sessions, &c. &c. The whole of the materials, which have been collected with great labour and pains from the most authentic sources, will for the convenience and facility of consultation, be arranged in alphabetical order.

Proposals have been issued for publish-

ing by subscription, a history of the County of Cardigan, by Samuel Rush Meyrick, A. B. of Queen's College, Oxford, which will be illustrated with 18 plates, from drawings made on the spot by the author, and engraved by the most celebrated artists in this country. The work will make one large volume in quarto.

In the course of the ensuing month will be published, in 3 vols. 12mo. Letters from England, by Don Manuel Alvarez Espriella, translated from the Spanish.

Proposals have been issued for publishing by subscription, in quarto, a set of views, illustrative of Mr. Walter Scott's Lay of the Last Minstrel. The work will consist of twelve views on the rivers Borthwick, Ettrick, Yarrow, Teviot, and Tweed. To be engraved by James Heath, R. A. from drawings taken on the spot, by J. C. Schetky, of Oxford, with anecdotes and descriptions by Mr. Scott; to be accompanied with historical vignettes.

Mr. Byerley's translation of the celebrated Machiavel's great work, The Prince, is now in the press. Mr. B. has added notes to his translation, in which he attempts to prove that Bonaparte has invariably adopted the maxims of that great statesman in all his conquests, and that we have only to consult them to discover a clue to his past and future conduct. It will be printed in an elegant octavo volume, and enriched with a fine head of Machiavel.

A work of considerable importance, and aiming at nothing less than a total change in the study and practice of Eloquence, is now preparing for the press. It traces the revolutions of oratory, and the causes of its progress or decline in different countries, with a view of making the collected evidence of past times the test of the proposed plan of academical improvement. The theory is illustrated by a great variety of the most admired specimens of popular, parliamentary, and judicial eloquence. It is to be intitled The British Cicero.

Mr. Pinkerton has undertaken to edit a work of considerable magnitude, nearly connected with the subject of his late publication—A General Collection of Voyages and Travels, forming a complete history of the origin and progress of discovery by sea and land from the earliest ages to the present time.

The new edition of Pope's works, by the Rev. W. Lisle Bowles, will be published in a few weeks. This edition is not only enlarged by a series of notes and illustrations by the editor and other learned friends, but by a volume of letters between Pope and his correspondents, never before published, and which have been supplied from the library of a noble Marquis. There are also a considerable number of portraits, not hitherto engraved, of Pope's illustrious friends, which will form a valuable addition to the English Series. The whole is comprised in ten volumes octavo, with an additional volume in quarto, and another in octavo, to suit Ruffhead's and Warton's editions.

A new edition of Robert Ferguson's Poems, handsomely printed, 8vo. with a true account of his life and writings, will shortly appear.

The first number of the Transactions of the Entomological Society of London, will appear early in the present month.

Proposals have been circulated for publishing by subscription, a Portrait of William Wilberforce, Esq. M. P. dedicated by permission to the Rev. the Dean of Carlisle, D. D. the picture selected for the engraving is from the crayon of the late John Russel, Esq. R. A in possession of the Rev. the Dean of Carlisle: it is said to be a strong characteristic likeness. Mr. Heath has undertaken to engrave it in his first style of elegance. Price to subscribers one guinea: to nonsubscribers the price will be considerably raised. The precise order of subscription will be rigidly attended to in the delivery of the prints. A list of subscribers will accompany each impression.

GERMANY.

M. J. T. Zauner has published a History of the Archducal House of Lorraine, intended to form an Introduction of the History of the Electoral House of Salzbourg. (*Historische Uebersicht des Lothringisch Oestreichischen Erzhauses*, 8vo. *Salzbourg*. Zaurieth, 20k.)

At Schneeberg is published, Accounts of the Principal Authors of the fifteenth and sixteenth Centuries, with Extracts from their Works, and Details of the more Remarkable Events of their Lives. *Darstellung der vorzüglichsten Gelehrten*, 8vo. 9 gr.)

At Goerliz, M. F. Otto has published a Biographical Dictionary of Authors and Artists who have lived in Upper Lusatia from the fifteenth Century to the present Date, including Authors now living. (*Lexicon der seit dem Funfgehnten Jahrhundert verstorbenen*, 4 vols. 8vo. 8 rxd.)

M. A. Fikenscher has published at Erlang, a Work intitled, Literary Bayreuth, containing, Biographical and Literary Notices of all the Authors born in the Principality of that Name, alphabetically arranged. (*Gelehrtes Fürstenthurn Bareuth*, 12 vols. 8vo.)

At Jena, M. F. Jacobs has published the third Number of his Elementary Principles of the Greek Language. (*Elementarbuch der griechischen Sprache.*)

M. F. Hezel has published at Dorpat, an Introduction to General Grammar, particularly applied to the German Language. (*Einleitung in die Allgmeine Sprachlehre*, 8vo. pp. 120. 8 gr.)

SWEDEN.

Books published this Year.

Economical Annals, published monthly, by the Academy of Sciences in Stockholm. Public as well as private economical regulations and discoveries, are the subject of this work, the 1st number of which contains among other articles, some recent discoveries concerning potatoes; the manner of bleaching linen in Holland, &c.

The History of the Jews, by Josephus, translated and continued to the present time, by Halberg.

The Mosaic Law, by S. D. Michaelis, abridged by A. Hedrin, B. D. with a Preface, by G. Wykman, D. D. Professor of Theology at the University of Upsal.

The History of England, 3d vol. to the year 1760, abridged from several Authors, by Joh. af Bjerkèn.

ART. XXXI. LIST OF WORKS RECENTLY PUBLISHED.

We hope that no writer will take exception at the omission of his work in the following list, as information respecting it may not have reached us:—the insertion of any work should not be considered as a sanction of it; the list consisting of articles, which we have not examined.

AGRICULTURE.

Transactions of the Horticultural Society of London. vol. 1. part 1. 7s. 6d.

BIOGRAPHY.

An Account of the Life and Writings of Dr. Hugh Blair. By J. Hill, L. L. D. 8vo. 6s.

An Account of the Life and Writings of David Hume, Esq. By T. E. Ritchie. 8vo. 10s. 6d.

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An Essay on the Theory of Money and Principles of Commerce. By J. Wheatly. 4to. 1l. 5s.

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